Constantinople in the Qur'ān

ANSARI MEMORIAL SERIES

CONSTANTINOPLE IN THE QUR'ĀN

Imran N. Hosein

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Cover design of this book features Hagia Sophia, the Christian Cathedral in Constantinople which was sinfully converted to a *Masjid* in 1453 by the Ottoman Sultān Muhammad Fāteh.

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For Hagia Sophia

May that day soon come when a Muslim army will conquer Constantinople, after which you will be returned to the Christian people to whom you rightfully belong. They are a people who accepted Jesus عليـــه الســـلام as the true Messiah, and who strive to faithfully follow him, while their enemies on the other hand, both those who rejected Jesus, as well as their allies (*i.e.*, the Judeo-Christian Zionist alliance), follow *Dajjāl* the false Messiah or Anti-Christ!

Contents

Ansārī Memorial Series

The Ansārī Memorial Series of books is published in loving memory of *Maulānā* Dr. Muhammad Fazlur Rahmān Ansārī (1914-1974) who was a *Sufi Shaikh* of the *Qāderiyyah* Sufi Order, a philosopher, an outstanding Islamic scholar of the modern age, a roving missionary of Islam, and my teacher and spiritual mentor of blessed memory. My love for him, and my continuously increasing admiration for both his Islamic scholarship as well as his philosophical thought, more than 40 years after his death, is such that I cherish the very dust on which he walked.

I began writing the books of the Ansārī Memorial Series in 1994 while I was still resident in New York, and functioning as Director of Islamic Studies for the Joint Committee of Muslim Organizations of Greater New York. I started the Series of books in *Maulānā's* honor because I wanted to offer a gift to my teacher on the 25th anniversary of his death. The first six books of the Series

were launched in the *Masjid* of the Muslim Centre of New York in Flushing Meadows, Queens, New York, in 1997, and in the years which have since passed, many more books were added to the Series. A complete list of books in the Series can be found at the end of this book.

The next book in the Series, entitled *From Jesus the True Messiah to Dajjāl the False Messiah—A Journey in Islamic Eschatology*, promises to be the most difficult and challenging of all. The subject is both difficult and challenging because, among other things, it takes a scholar directly inside the Zionists' hornet's nest, and as a consequence there are few scholars who are prepared to risk writing or speaking on this subject. But let us recall that the blessed Prophet صلى الله عليه وسلم said:

فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

> "One learned (scholar) is harder on Satan than a thousand worshippers".
>
> Sunan Ibn Mājah

Hence scholarly books and lectures on *Dajjāl,* whose *Fitnah* (evil) is described by Prophet Muhammad صلي الله عليه و سلم as greater than that of Satan, will surely be a means through which our readers would be able to identify true scholars of Islam. I pray that my recent pioneering book on *Dajjāl* entitled *Dajjāl the Qur'ān*

and Awwal al-Zamān, i.e., the beginning of History, might pass the test of scholarship, and if it does do so, *Insha' Allah*, that it might encourage the learned scholars of Islam of the modern age to also address this important subject.

I recognize the subject of *Dajjāl* to be the ultimate test of Islamic scholarship, and that implies that it constitutes the ultimate test of methodology for study of the *Qur'ān* and for assessment of *Hadīth*. I am convinced that only an authentic *Sufi* scholar can write credibly on the subject of *Dajjāl,* because only he has the proper methodology for the study of the *Qur'ān* and the assessment of *Hadīth,* the *Sufi* epistemology of spiritual insight with which to interpret religious symbolism, as well as the tangible vibrating spiritual bond with *Nabī Muhammad* صلي الله عليه و سلم which are all indispensable for penetrating the subject; and this is why I have to devote attention to the religious thought of *Maulānā* Ansārī, the authentic *Sufi Shaikh*. I could never have written my book on *Dajjāl* without the benefit of his religious thought. The methodology of the scholars of 'Islamic Modernism', of the *Salafi*, *Shia, Deobandi, and Brelvi* or of a *Tablīgh Jamaat*, for example, will not allow a scholar whose primary identification is with those sects, to successfully penetrate the subject of *Dajjāl*. I invite them, gently so, to prove me wrong.

I met *Maulānā* Ansārī for the first time in 1960 in my native Caribbean island of Trinidad when I was just 18 years of age. I had done some studies in science, and I was quite surprised to learn that a *Maulānā* (an Islamic religious scholar of a very high rank) would be visiting Trinidad from Pakistan, and that he would lecture at my Montrose Village *Masjid* on the subject of '*Islam and Science*'. (The *Masjid* was subsequently named after him as *Masjid al-Ansārī*.) My response to the news was quite skeptical, since at that young age I knew of no possible link between Islam and science.

On the night of the lecture he astonished me with his scientific scholarship, as well as with knowledge of Islam of which I was hitherto quite ignorant. I was surprised to learn that the *Qur'ān* had, time and again, appealed to 'observation' and to 'inductive reasoning', and hence to what is today called 'scientific enquiry', as the method through which one should seek to penetrate and understand the reality of the material universe. I was also surprised to learn that knowledge which had come to the world these last few hundred years from some of the discoveries of modern science, such as in embryology, had already been present in the *Qur'ān*.

I was even more surprised when *Maulānā* lectured at Woodford Square in the capital city of Port of Spain, on

'Islam and Western Civilization' before an audience which filled the large Square to capacity, and with the Oxford University—trained Prime Minister of Trinidad and Tobago, Dr. Eric E. Williams, sitting on the platform beside him. Dr. Williams had himself already dealt a severe blow to Western Civilization in his PhD thesis at Oxford entitled *'Capitalism and Slavery'*. The learned Prime Minister was clearly impressed by *Maulānā's* scholarship as he dissected the godless pagan foundations of a barbaric and oppressive civilization that had arrogantly and deceptively presented itself as the best that the world had ever experienced, and would ever experience.

Maulānā's dynamic Islamic scholarship, and the spiritual impact of his magnetic *Sufi* personality, changed my life. He inspired me to such an extent that I, also, wanted to become a scholar of Islam. By November 1963, and at the age of twenty-one, I became a student of *Al Azhar* University in Cairo, Egypt, which was the most famous institution of higher Islamic learning in the world. But I could not find in *Al Azhar* University the dazzling Islamic scholarship to which I was exposed three years earlier in *Maulānā* Ansārī. The scholars of *Al Azhar* appeared to me to have been stuck in time, and could not compare with *Maulānā* in their scholarly understanding of the reality of the strange and

challenging modern age, or in their capacity to offer an Islamic response for example, to challenges posed by the modern scientific and technological revolution, the feminist revolution, *etc*.

I left Egypt and travelled to Pakistan in August 1964 to become *Maulānā's* student at the Aleemiyah Institute of Islamic Studies in Karachi, and that was the best decision that I have ever taken in life. (The Institute still exists to this day at the Islamic Center in Block B of the Karachi suburb of North Nazimabad.)

I remained his student until I graduated from the Institute seven years later in 1971 at the age of twenty-nine with the degree of *Al-Ijāzah al-'Āliyah*, and returned to Trinidad. I never met him again in life, since he died three years later in 1974 in Pakistan at the age of 60.

There are many things about *Maulānā* that I would love to write and to record for history, but by far the most important of all aspects of his rich and multi-faceted life was his religious thought, and that is what I have attempted to explain in my brief essay on the subject. It was crucially important for me to do so, not only because his exceptional scholarship offers some assistance for modern Islamic scholarship to extricate itself from its present sorry and miserable plight (one cannot find a single prominent Islamic scholar today who

dares to declare the present paper-money monetary system to be bogus, fraudulent and *Harām*), but also because his scholarship has played such an important role in guiding and assisting me in writing my recent pioneering book on *Dajjāl* the false Messiah, which is the latest book in the Ansārī Memorial Series.

That essay can be found in the Appendix to my book on '*Methodology for Study of the Qur'ān*'.

Foreword

I vouch to the fact that Shaykh Imran Nazar Hosein is today the foremost Muslim scholar who passionately writes on and teaches Islamic eschatology. I, therefore, consider it an honour to write this foreword for his forthcoming publication, namely, *Constantinople in Qur'an*. The learned author is aware of the fact that the name Constantinople *per se* (in Arabic, *Konstantiniyyah*) does not appear in the Qur'an. Notwithstanding that, his aim is to remind readers that Sayyidunā Prophet Muḥammad ṣallallāhu ʻalayhi wa sallam referred to that city as such and hence Muslims should have no qualm in emulating our beloved Prophet by reviving that name.

Shaykh Imran has wittingly named his publication as such in order to remind and educate Muslims and Christians alike of the prediction in the Qur'ān concerning that particular region where Constantinople was located which was fulfilled during the very lifetime of Sayyidunā Prophet Muḥammad ṣallallāhu ʻalayhi wa sallam and what would

subsequently come to pass in the future. Moreover, Shaykh Imran also sheds light on the predictions in the Ḥadīth literature that directly relate to the city of Constantinople that would eventually unfold during what is termed as *Ākhir al-Zamān*, namely, End-time.

What is intriguing is that Shaykh Imran has taken the bold step of re-interpreting the Qur'anic passages that directly make reference to the victory of Rūm: "*both before and after and the rejoicing of Muslims*" (30:4); the issue of the "*crucifixion*" of Prophet 'Īsā (upon whom be peace) (4:157, 3:55, and 39:42); the "*city by the sea*" (7:63); "*the transformation of human beings into apes*" (7:166) and the "*community of Jews who displays enmity to the Muslims*" and the "*community of Christians who loves Muslims*" (5:82) and the "*the Judeo-Christian alliance*" (5:51). Such re-interpretations are needed for the readers to firmly grasp of what is fast unfolding in the 21st Century which would eventually lead to what Sayyidunā Prophet Muhammad ṣallallāhu 'alayhi wa sallam prophesized about the Great War or *Malhama* (or Armageddon).

While reading the manuscript for the purpose of writing this Foreword, I was fascinated to note Shaykh Imran has logically structured the chapters in his book and that at the end of each chapter he raises some pertinent issues and goes on to unravel each of these

issues in the respective chapters.

I am fully aware of the fact that not all Muslims will accede to Shaykh Imran's insights, but I nevertheless strongly urge all readers who are serious students of Islamic eschatology to read the book with an open mind. Undoubtedly, they will certainly be enthralled by the erudition of the learned author!

Abul Fadl Mohsin Ebrahim
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School of Religion, Philosophy and Classics,
University of KwaZulu-Natal, Durban, South Africa.
28 November, 2018

Preface

Almost 50 years have passed since I wrote, at the age of 29, my first book entitled *Islam and Buddhism in the Modern World*. I was honored when my teacher of blessed memory, Maulānā Dr. Muhammad Fazlur Rahmān Ansārī, (1914-1974) wrote the Foreword for that book. Now, almost 50 years later, any book that I write might be my last, and I am truly grateful that Allah Most High gave me time to write this book before He calls me away from this world. Despite its size, it may yet be recognized *Insha' Allah,* as an important contribution to Islamic eschatology.

Difficulties with my son caused me such distress that for two weeks I could do no work on my book on *Dajjāl and Money*. It was while I was in that depressed state that I decided to turn to something new in order to engage my mind and heart in such a way that I might find some mental relief. Thus was it that *Constantinople in the Qur'ān* was written. I was myself astonished when I

completed the first draft of the book within two weeks. I was even more astonished and humbled by Allah's Kindness and Grace as new knowledge kept on coming to me, even while I was writing the book.

I am grateful to a dear student of mine who wishes to remain unnamed, for his beautiful cover-design for this book, as well as for several other books of mine. May Allah bless him. *Āmīn!*

Finally, I thank my dear student Gregoire for his kind assistance in proof-reading the text of this book and for his valuable comments.

INH
*Rab'i al-*Awwal 1440H
November 2018

Glossary

It is important for readers who are unfamiliar with the Arabic language to spend a little time with this Glossary of terms before reading this book.

Firstly, the Islamic literary code requires that we invoke Divine blessings whenever we speak or write the names of the Divinely-appointed Prophets and Messengers of the One God, hence the tiny Arabic inscriptions found in this book whenever we refer to a *Nabī,* or Prophet; however, when the name of a Prophet occurs more than once in a paragraph, we use the Arabic inscription only on the first occasion.

Whenever we refer in the text of the book to a Prophet for the first time, we always give his name as it is found in the *Qur'ān*. In subsequent references to that Prophet, we facilitate our Christian readers by using the name with which they are familiar. In the case of the Prophet who was born in Makkah, his name in the *Qur'ān*, as well as in popular usage, is the same. But

Moses in the *Qur'ān* is *Nabī Mūsa* عليه السلام, David is *Nabī Dāud* عليه السلام, Abraham is *Nabī Ibrāhīm* عليه السلام *etc.*

A community of believers who accept a Prophet and follow him is known as an *Ummah.* Hence this book refers, for example, to the *Ummah* of *Nabī* Muhammad صلي الله عليه و سلم and the *Ummah* of Jesus, *i.e., Nabī 'Īsā* عليه السلام.

Ākhir al-Zamān: Arabic equivalent for the End-time.

Bait al-Maqdis: Jerusalem.

Banū Ishāq: the House, or the people, of Isaac عليه السلام.

Banū Isrāīl: the Israelite people.

Dabbatul Ard: literally a creature of the earth. It refers to something which will emerge in the world in the End-time and which would so destroy the miraculous internal spiritual heart of Solomon's staff that the Jasad who sits of Solomon's throne (*i.e., Dajjāl* the false Messiah) would no longer be able to use the staff to conceal his identity from the Jinn who work by Divine order for Solomon. Since it can destroy the spiritual heart of the staff, it can do also destroy human spirituality.

Dajjāl: a title used by Prophet Muhammad صلي الله عليه و سلم to refer to the Anti-Christ or false Messiah.

Fitrah: a state ordained by nature.

Hadīth: a record of something that the Prophet said or did.

Hijrah: migration from an area of insecurity (to person or faith) to an area of security.

Jihād: Holy War.

Khilāfah State: a Holy State which recognizes Allah's sovereignty and in which law and governance is based on Truth.

Konstantiniyyah: Arabic equivalent for Constantinople

Kufr: rejection of Truth.

Kuffār: those who reject the Truth

Malhama: Armageddon.

Masjid / plural *Masājid:* a House of Worship.

Ribā: interest derived from a loan.

Sultān or Khalīfah: synonymous terms which refer to one who rules.

Sunnah: the way or example of a Prophet.

Sūrah: a chapter of the *Qur'ān*.

Yathrib: a city north of Makkah that is now popularly known as Madīna.

Introduction

CONSTANTINOPLE IN THE QUR'ĀN
Including the Conquest of Constantinople
in *Ākhir Al-Zamān* (*i.e.,* the End-Time)

One day, perhaps, a scholar more learned than this writer, will produce a work which will connect all the lamps that have so far emerged from the *Qur'ān,* in order to present to the world a luminous Islamic eschatological explanation of the origin, role and destiny of modern western civilization. I pray that he would be one of my students *Insha' Allah*.

The most important characteristic of the role of this civilization in history has been, and continues to be, its relentless oppression and exploitation of mankind. Indeed it is the greatest oppressor that history has ever witnessed; and it commits its evil with the greatest deception ever.

If Malcolm X were still alive he would find to his surprise and happiness that his intuitive thought, in the final years of his brief life while he was groping to penetrate the grim *reality* which confronted him in USA as well as in the West, was taking his heart in precisely the direction of that eschatological explanation mentioned above.

There many people today who belong to the West but who are revolted by the exploitation, oppression and deception in the conduct of those who control power in the West. They are now beginning to think and to feel the way Malcolm thought and felt just before he was assassinated. In this sense Malcolm never died. He lives on in the hearts of millions of those who worship the One God, inspiring them to stand up for truth, justice and peace, and to stand up against injustice, oppression and exploitation. As they do so, their names are written in gold on the pages of history. Those on the other hand, who celebrated his death and who declared him to be a traitor to his people, continue to have a status that is less than a footnote on the pages of history.

Malcolm would have found in ‘Constantinople in the Qur’ān’, as well as in such other books as ‘Jerusalem in the Qur’ān’, ‘An Islamic View of Gog and Magog in the Modern World’, ‘Sūrah al-Kahf and the Modern Age’,

crucially important explanations from the Qur'ān of the reality of the terrible world in which he lived, and in which mankind has been living for a long time. If he had then publicly articulated that explanation to his people and to the world, the price to be paid for assassinating him would have been so high that the benefits to be derived from silencing him would have paled to insignificance.

But Malcolm's role in history has not ended. When NATO eventually launches its misguided war on Russia in order to provoke a Third World War, the racist oppressors in USA will recoil in dismay and fear as Malcolm returns to inspire and empower the hearts and minds of the oppressed masses.

Our view is that the *Qur'ān* explains the reality of the historical process as history threatens to culminate with an arrogant and oppressive Jewish State of Israel seeking to become the *ruling* State in the world. Modern western civilization's most important role in history appears to have been that of paving the way for history to end in that way. Malcolm's amazing insight allowed him to see and to articulate at that time, what today has become so obvious.

This book offers an insight into the emergence of modern western civilization in the drama which attended

the birth of a child to a virgin mother, when part of the Israelite people accepted Jesus عليه السلام as the Messiah, and another part rejected him and slandered him and his mother.

All the Israelite people—both those who accepted Jesus عليه السلام, as well as those who rejected him—were then expelled from the Holy Land after he had departed this world, and they were banned from returning until Gog and Magog were released into the world and they had subsequently spread out in all directions. Gog and Magog would then use their indestructible power to establish the world-order of Gog and Magog, and they would be the ones who would bring the Israelite people back to the Holy Land to reclaim it as their own.

Those who accepted Jesus عليه السلام, and who came to be known as Christians (*i.e., Nasārah* in the *Qur'ān*), were then blessed by Allah Most High to gain a home in Constantinople, where they proceeded to establish a Holy Christian State; but when they were tested concerning observance of the Law of the Sabbath in which all Christians were supposed to refrain from work (and hence fishing as well), some of them continued to obey the sacred law sent down in the Torah and remained the faithful followers of Jesus. The *Qur'ān* described them as *Ahl al-Injīl*, or the people of the Gospel. Others, however,

abandoned the Law of the Sabbath and eventually split from Constantinople to become western Christianity. Their abandonment of the Law has now led them to a shameful end where a man can marry another man and get a marriage certificate. They were cursed by Allah Most High to be 'Apes despised'. It is from this part of the Christian world that modern Western Civilization emerged.

This book describes the relationship between these two Christian worlds which are identified as *Rūm* of the East and *Rūm* of the West, and discloses startling information of the End-time clash between the two in what is known as *Armageddon* or the *Malhama*. It would be after that Great War that Constantinople would move to center-stage in the world while sharing that position with Jerusalem, and events would then unfold which would confirm that Muhammad صلي الله عليه و سلم was, indeed, a true Prophet of the One God.

A Muslim army will conquer Constantinople in order to pave the way for an alliance between the world of Islam and of Orthodox Christianity. My book entitled *From Jesus the True Messiah to Dajjāl the False Messiah—a Journey in Islamic Eschatology*, will attempt *Insha' Allah,* to explain that end of history.

CHAPTER ONE

A City by the Sea named Constantinople

In consequence of a mysterious decision taken by Mustafa Kamal's secular Republic of Turkey to not only change the city's name, but to also take steps that eventually ensured that the name, Constantinople, would no longer be used, this writer had to retrieve the name 'Constantinople' from the museums of history in order for this book to be written. Why did the secular Turkish leader change the name of the city? Why did the name 'Constantinople' have to suffer that mysterious fate? This book turns to the *Qur'ān* to bring clarity to that subject.

In this age of war on Islam, our enemies prohibit us from questioning their conduct; yet despite their best efforts to silence us they cannot prevent Truth from one day returning to drive their falsehood away. And that, we pray, would be the role of this humble book as we seek to restore the truth located in the *Qur'ān* concerning Constantinople.

It is not our concern that the city, once known as Byzantium, was renamed Constantinople after Roman Emperor Constantine who rebuilt it and chose it as his capital city. What is important is that a part of the community within the Israelite people to whom Jesus عليه السلام, was sent, who accepted him and believed in him as the true Messiah, was blessed to have in Constantine a pagan Roman Emperor who protected them, took care of them, and treated them with justice and kindness. That very same Roman Empire had previously expelled them all from Jerusalem, and the entire Israelite community—both those who accepted Jesus عليه السلام, and became known as Christians, as well as those who rejected him, and then became known as Jews—were consequently living in exile while scattered here and there in the lands close by.

When Constantine eventually converted to Christianity before dying, the community of Israelites who believed in Jesus عليه السلام was further blessed to find a home in Constantinople where they could eventually seek to establish a State that would be modeled after Holy Israel (the Prophet's model of *Madīna* would later be established in Arabia). This is how Constantinople became a substitute for Holy Jerusalem from which the Israelite people had all been expelled. It did not happen by accident; rather it was by Divine design, and there is a *Hadīth* of Prophet Muhammad صلي الله عليه و سلم which vividly describes how

Constantinople fell peacefully to a Christian people called *Banū Ishāq*.

This writer is convinced that the mysterious disappearance of the name 'Constantinople' from modern-day vocabulary is directly linked to the status and role of the city in both Islamic and Christian eschatology, hence the importance of the subject-matter of this book.

Jerusalem and Constantinople

Our study of Islamic eschatology has revealed that two cities, Jerusalem and Constantinople, are destined to play tremendously important roles in *Ākhir al-Zamān*, *i.e.,* the End-Time. This writer humbly acknowledges the Divine Grace through which he was blessed to write books on both cities which explain their roles in the end of history, *i.e., Jerusalem in the Qur'ān*, and *Constantinople in the Qur'ān*.

Jerusalem is, of course, the more important city, since it is in Jerusalem that history will end when the true Messiah returns to *rule* the world with the final and conclusive victory of truth over falsehood, injustice, oppression and a mountain of lies (with the clumsy Mossad/CIA 9/11 attack on America at the top of the mountain).

But Constantinople also occupies a very important place in the End-Time since Prophet Muhammad صلي الله عليه و سلم has prophesied that within months of the Great War (*i.e.,* the *Malhama* or Armageddon), a Muslim army will conquer that city.

That event, in turn, will provoke the appearance of the Antichrist (*i.e., Dajjāl* the false Messiah) in person. Indeed the Prophet prophesied that all three events, *i.e.,* the Great War, the conquest of Constantinople, and the appearance of the Anti-Christ, will occur within the brief span of seven months:

عن معاذ بن جبل، عن النبي صلى الله عليه وسلم قال: الملحمة العظمى فتح القسطنطينية و خروج الدجال في سبعة أشهر

Jam'i al-Tirmīdhī

Our readers should note that another *Hadīth* refers to 'seven years' instead of 'seven months':

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحِمْصِيُّ، حَدَّثَنَا بَقِيَّةُ، عَنْ بَحِيرٍ، عَنْ خَالِدٍ، عَنِ ابْنِ أَبِي بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ "بَيْنَ

الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَةِ سِتُّ سِنِينَ وَيَخْرُجُ الْمَسِيحُ الدَّجَّالُ فِي السَّابِعَةِ ‘‘. قَالَ أَبُو دَاوُدَ هَذَا أَصَحُّ مِنْ حَدِيثِ عِيسَى.

Narrated Abdullah ibn Busr:

> The Prophet صلي الله عليه و سلم said: The time between the Great War and the conquest of the city will be six years, and the Dajjāl will come forth in the seventh.
>
> Abū Dāud said: This is sounder than the tradition narrated by ʿĪsā bin Yūnus (*i.e.*, seven months, see above).
>
> Sunan, Abū Dāud

This book is written with the overtly expressed objective of restoring the name 'Constantinople' to our vocabulary and discourse concerning the *reality* of the world today. This is important since it will facilitate understanding of Islamic eschatology.

This book challenges the decision of Mustafa Kamal and his secular Republic of Turkey to consign the name 'Constantinople', to the museums of history, and reminds Muslims in Turkey, the Balkans, and elsewhere, who support the name-change of the city, that Prophet Muhammad صلي الله عليه و سلم referred to the city by the name 'Constantinople' (Arabic—*Konstantiniyyah*).

If the Prophet referred to the city by that name, it becomes a *Sunnah* for his followers to also do so. It is indeed shameful and disgraceful that some Muslims should be annoyed when others, such as this writer, refer to the city by the name which Prophet Muhammad صلي الله عليه و سلم used.

This writer, as well as those amongst mankind who are *awake* during these End-Times (the rest are sleeping), cannot be denied the freedom to choose to return to the name used by the Prophet صلي الله عليه و سلم, and to do so out of respect and love for him; and hence the name 'Constantinople' is defiantly and prominently used in the very title, as well as all throughout the text of this book.

There are many Muslims who will read this book, and in whose hearts there is sincere love and respect for Prophet Muhammad صلي الله عليه و سلم, who previously did not understand the subject of this book and were consequently misguided concerning Constantinople and its status and role in history. We pray, and we ask our gentle readers, Christian as well as Muslims, to pray, that such misguided Muslims may be rightly guided. *Amīn!*

Importance of the City

Constantinople is important to two people. It is important to that part of the Israelite people who became

known as Christians, and who cherished it for more than 1000 years as the very home of Christendom. They also cherished it because in it was located the most important Christian cathedral (outside of Holy Jerusalem) known as *Hagia Sophia*.

The city is also important to Muslims because Prophet Muhammad صلي الله عليه و سلم prophesied that it would be conquered in the End-Time by a Muslim army.

The Christian reader would want to know why a Muslim army would want to conquer a city located at the very heart of Christendom. Hence we must hasten to explain this subject to our readers; and the first question we must answer, if we are to explain the Prophet's prophecy, is whether the prophesied conquest of Constantinople was fulfilled in 1453 when an Ottoman army led by the young Ottoman *Sultān* Muhammad Fāteh conquered the city in the name of Islam?

CHAPTER TWO

Has the Conquest of Constantinople by a Muslim Army prophesied by Prophet Muhammad صلي الله عليه و سلم *already taken place?*

Prophet Muhammad صلي الله عليه و سلم prophesied, as only a true Prophet of the One God can prophesy, that a Muslim army would one day conquer the city of Constantinople. He praised that army and he also praised the commander:

قال رسول الله صلى الله عليه وسلم لتفتحن القسطنطينية، فلنعم الأمير أميرها، ولنعم الجيش ذلك الجيش. رواه أحمد في المسند وغيرها.

> "You will most certainly conquer Constantinople and what a great army that would be, and what a great Commander."
>
> Musnad, Imam Ahmad

The discerning reader would surely want to know, why did praise that army? And why did he praise the Commander of the army?

Several prophecies establish the conquest of the city by a Muslim army prophesied by Prophet Muhammad صلي الله عليه و سلم to occur in the End-time. Our analysis of these prophecies indicates quite clearly, and beyond any doubt whatsoever, that the prophesied conquest of Constantinople has not as yet taken place. Hence the Ottoman conquest of Constantinople in 1453 cannot qualify as fulfillment of the prophecy of Prophet Muhammad صلي الله عليه و سلم.

Here are two prophecies which clearly indicate that the prophesied conquest of Constantinople by a Muslim army has not as yet taken place:

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ مَالِكِ بْنِ يُخَامِرَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابُ يَثْرِبَ وَخَرَابُ يَثْرِبَ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ

قُسْطَنْطِينِيَّةَ وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَّالِ''. ثُمَّ ضَرَبَ بِيَدِهِ عَلَى فَخِذِ الَّذِي حَدَّثَ – أَوْ مَنْكِبِهِ – ثُمَّ قَالَ إِنَّ هَذَا لَحَقٌّ كَمَا أَنَّكَ هَا هُنَا أَوْ كَمَا أَنَّكَ قَاعِدٌ . يَعْنِي مُعَاذَ بْنَ جَبَلٍ.

Muādh ibn Jabal reported that the Prophet said:

> When Bait al-Maqdis (*i.e.,* Jerusalem) is in a flourishing state (*i.e.,* center-stage in the world), Yathrib (*i.e., Madīna*) would be in ruins (*i.e.,* in a state of forlorn desolation); and when Yathrib is in ruins, then the Great War would take place; and when the Great War takes place, then Constantinople would be conquered; and when Constantinople is conquered, then Dajjāl (Antichrist) would come forth (*i.e.,* emerge in person). He (the Prophet) struck his thigh or his shoulder with his hand and said: This is as true as you are here or as you are sitting (meaning Muādh ibn Jabal).
>
> Musnad, Ahmad; Sunan, Abū Dāud

The Prophet further informed us that:

عن معاذ بن جبل، عن النبي صلى الله عليه وسلم قال: الملحمة العظمى وفتح القسطنطينية و خروج

الدجال في سبعة أشهر

> The Great Malhama, the conquest of Constantinople, and the coming of the Dajjāl will occur within (a span of) seven months.
>
> Sunan, Tirmīdhī; Sunan, Abū Dāud

Prophet Muhammad has clearly prophesied the event of the conquest of the city of Constantinople by a Muslim army to occur in accordance with a time-line of events which would commence when Jerusalem assumes a special status in the world.

He prophesied a time when *Bait al-Maqdis,* also known as Jerusalem, would be built-up, and *Yathrib*, also known as *Madīna*, would be in a state of ruin. The analogy of construction was used to describe a time when Jerusalem would be center-stage in the world, while *Madīna* would be in a state of forlorn desolation.

Our readers would surely recognize that both Jerusalem and *Madīna* now occupy precisely those positions in the world as described in the prophecy. And more importantly, our readers would also surely recognize that prior to this time neither was Jerusalem ever in a position occupying center-stage in the world, nor was *Madīna* ever in forlorn desolation when compared with Jerusalem.

Prior to the First World War in 1914-1918 there was not even a hint in political and diplomatic history that Jerusalem could one day occupy center-stage in the world. All that was known was that the Zionist Movement had been established in Basel, Switzerland, in 1897, and that the Zionists wanted to buy the city from the Ottoman Empire. It was only when, in 1917, a number of events began to unfold in history that Jerusalem suddenly and mysteriously reappeared on the stage of the world. Here are some of those events:

- A British army conquered Jerusalem in 1917;
- The British Government issued, in 1917, the strangest and most mysterious declaration in diplomatic history, *i.e.,* the Balfour Declaration, in which Britain declared its intention to establish a Jewish State in the Holy Land that would seek to eventually restore King David's Holy State of Israel;
- The Jews were then brought back to reclaim Jerusalem as their own;
- A State of Israel was then established in 1948 in the Holy Land.

The world was *suddenly* confronted with a unique phenomenon in the religious and political history of mankind; Jerusalem had *suddenly* become important in

world affairs. In fact the last count-down in *Ākhir al-Zamān* had commenced with the discovery in 1898 of Pharaoh's body (see my book entitled Jerusalem in the Qur'ān).

Israel constantly grew in power and influence until a war was waged in 1967 which resulted in an Israeli conquest of the city of Jerusalem. In 2017 USA extended recognition of Jerusalem as the capital of Israel and, as a consequence, the evidence exists which can now confirm the prophecy. If there was any doubt about Jerusalem now occupying center-stage in the world our readers can surely reflect over the fate which has befallen every American politician and prominent public figure, including an American President, as well as Malcolm X, who has ever criticized Israel.

At the same time that Jerusalem can now be recognized to occupy center-stage in the world, it should be equally clear to our readers that the city of *Madīna*, *when compared with Jerusalem*, is in a state of forlorn desolation. *Madīna* plays absolutely no role whatsoever *at this time* in the affairs of the world.

The Prophet's prophecy went on to declare that the Great War or *Malhama* (known in Judeo-Christian eschatology as Armageddon) would occur when Jerusalem occupies center-stage in the world and *Madīna* is, by comparison, in a state of forlorn desolation. Not

only has the Great War or *Malhama* not as yet occurred, but it is clear from the prophecy that it is the next great event to occur in the time-line of events of the End-time.

One of the most startling things which the Prophet has said concerning that Great War is that it will be fought *for* a mountain of gold that would emerge from beneath the River Euphrates and that 99% of all combatants who fight in that war *for* the mountain of gold would be killed:

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : ”لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب يقتتل عليه، فيقتل من كل مائة تسعة وتسعون، فيقول كل رجل منه: لعلي أن أكون أنا أنجو“. وفي رواية: ”يوشك أن يحسر الفرات عن كنز من ذهب، فمن حضره فلا يأخذ منه شيئاً“

(متفق عليه).

Abu Hurairah said: The Messenger of Allah صلي الله عليه و سلم said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred

> will die (in the fighting) and every man amongst them will say: 'Perhaps I may be the only one to remain alive."
>
> Another narration is: "The time is near when the River Euphrates will dry up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it."
>
> Sahīh Bukhārī; Sahīh Muslim

Such a war has never as yet occurred in human history; and so any claim that the *Malhama* has already occurred should be dismissed as nonsense!

Indeed, we can expect such a war that would be waged *for* that 'mountain of gold' to now occur, since an *ocean of oil* underneath the River Euphrates *began to function* in 1974 as *a mountain of gold* in consequence of which the petrodollar monetary system came into being. Russia and China are now challenging that unjust monetary system, and that will be the main cause provoking the coming nuclear war known in eschatology as the *Malhama* or Armageddon. It is critically important for our readers to recognize that, unlike NATO, Russia and China are not fighting *for* that mountain of gold; rather, they are fighting *against* the unjust petro-dollar monetary system. Hence the prophecy of 99 out every 100 that would be killed does not apply to them.

It would only be *after* the *Malhama* or Great War takes place that the world would witness the fulfillment of the prophecy of Prophet Muhammad صلي الله عليه و سلم that a Muslim army would conquer Constantinople.

Another prophecy of Prophet Muhammad صلي الله عليه و سلم quoted above, prophesies that the conquest would take place immediately after the Great War or Malhama, and that *Dajjāl* would then appear (*i.e.,* in person) so quickly that all three events would occur within a span of just seven months.

Whether the period of time is seven months or seven years, it indicates that events would move very swiftly as soon as the *Malhama* or Great War takes place, and that there will consequently be no time to explain this subject once the Great War commences.

It is therefore necessary that this subject be explained before the Great War takes place, and that is precisely the moment in time in which the world is now located. This writer is grateful to Allah Most High that this humble book should be written at precisely this time.

It should now be quite clear to our readers that any claim that the conquest of Constantinople prophesied by Prophet Muhammad صلي الله عليه و سلم has already taken place, when, in fact, it has not as yet taken place, should be dismissed as false.

It matters not whether we accept a period of seven months or of seven years, the fact is that 1453 was a long time ago, and so, even the diehard supporters of Sultan Muhammad Fateh must concede that there is no evidence that *Dajjāl* made his appearance in person in the world shortly after the Ottoman conquest of Constantinople in 1453.

Since it is clear that the prophecy has not as yet been fulfilled, the implication is that the Muslim army that eventually conquers Constantinople in the End-time, would not be conquering a Christian city since, as a consequence of the Ottoman conquest of Constantinople in 1453, the city has already become an almost exclusively Muslim city with a small and insignificant Christian population.

Our readers, both Christian and Muslim, would now ask the entirely understandable question: why would a Muslim army want to conquer a Constantinople which has already been conquered by Muslims, and whose population has consequently become almost entirely Muslim? And why would the Prophet صلي الله عليه و سلم praise that army and praise its Commander? There must be a reason for the Prophet to have acted as he did. The answer to this question is even more important for our dear Muslim brothers and sisters in Turkey, the Balkans

and elsewhere who are convinced that the conquest of Constantinople by the Ottoman Sultān Muhammad Fāteh fulfilled the prophecy of Prophet Muhammad صلي الله عليه و سلم concerning the conquest of Constantinople by a Muslim army. Generations of such Muslims have lived their entire lives while recognizing the Sultān Muhammad Fāteh to have been the Commander of the army who was praised by the Prophet. The consequence has been that those who were fed with that diet of falsehood have *consistently praised* the Ottoman army which conquered Constantinople, and they have also *consistently praised* the Commander of that army, Sultān Muhammad Fāteh! They would now understand, as they never understood before, that it was precisely for this reason that Prophet Muhammad صلي الله عليه و سلم praised instead, the army and the Commander who are still to come, and who will repair the damage done in 1453.

Our advice which we offer to such Muslims, in addition to what is in this book, is to remain at all times faithful to the blessed *Qur'ān,* and to the *Hadīth* of Prophet Muhammad صلي الله عليه و سلم in so far as they are in harmony, and not in conflict, with the *Qur'ān*. Hence when facts on the ground are not in harmony with the *Qur'ān*, they should prepare themselves to recognize that 'appearance' and 'reality' of those facts differ from each other. The 'appearance' of the event is that the Ottoman

army and Sultān Muhammad Fāteh waged war in accordance with Allah's Commands concerning the Law of War and the Conduct of War, while the reality was otherwise! They may now, perhaps, understand why the Prophet *praised* that army and *praised* its Commander who will conquer Constantinople to rectify the grave wrong committed in the previous conquest in 1453.

It is in order to answer that question we must now turn to the *Qur'ān* and Prophet Muhammad صلي الله عليه و سلم in order to locate both the status and the role of Constantinople in the movement of history, as well as when it culminates at the end of history.

We need to know in particular, whether the Christian presence in Constantinople and Christendom's control over the city, was Divinely-ordained; and it is to that subject that we now turn.

CHAPTER THREE

How Constantinople became a Christian City!

There is a *Hadīth* which tells us how Constantinople, which was a pagan Roman city, was conquered by the Christians without a fight. Our view is that a *conquest* of a city without a fight indicates a *peaceful take-over* of the city. The *Hadīth* clearly reveals that the Christian conquest of Constantinople was Divinely ordained.

It should be clear that this conquest of Constantinople could not be one prophesied by Prophet Muhammad صلي الله عليه و سلم since it was not accomplished by a Muslim army and a Commander, praised by the Prophet, and it was not accomplished through a military struggle which concluded with victory for the Muslim army.

The *Hadīth* directs us to a city which it describes as follows:

... جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ مِنْهَا فِي الْبَحْرِ

... one side of the city would be in the land, and one side in the sea.

We understand this to be a geographical description of a city in which *one side would adjoin the land* while the other side, *i.e.,* the rest of the city, *would be surrounded by the sea*—hence a peninsula.

The *Hadīth* goes on to describe the city to have three sides, and the conquest of each side was accomplished with an invocation concerning Divine unity and so forth. A people described as *Banū Ishāq* would conquer the city without a fight. They would proclaim that there is no God but Allah, and Allah is Supreme لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ, and the three sides of the city would fall one after the other.

We identify the city to be Constantinople because it corresponds to the geographical description given in the *Hadīth*. One part of Constantinople adjoins the land while the other part is surrounded by water. We also do so because the *Hadīth* mentions that the city would fall on *three* sides, and Constantinople has three sides. One side adjoins the land, but the other side juts out into the sea in the shape of the two remaining sides of a triangle. (See picture.)



حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ ثَوْرٍ، - وَهُوَ ابْنُ زَيْدٍ الدِّيلِيُّ - عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ''سَمِعْتُمْ بِمَدِينَةٍ جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ مِنْهَا فِي الْبَحْرِ''. قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ ''لاَ تَقُومُ السَّاعَةُ حَتَّى يَغْزُوَهَا سَبْعُونَ أَلْفًا مِنْ

بَنِي إِسْحَاقَ فَإِذَا جَاءُوهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلاَحٍ وَلَمْ يَرْمُوا بِسَهْمٍ قَالُوا لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَسْقُطُ أَحَدُ جَانِبَيْهَا''. قَالَ ثَوْرٌ لاَ أَعْلَمُهُ إِلاَّ قَالَ ''الَّذِي فِي الْبَحْرِ ثُمَّ يَقُولُوا الثَّانِيَةَ لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَسْقُطُ جَانِبُهَا الآخَرُ ثُمَّ يَقُولُوا الثَّالِثَةَ لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. فَيُفَرَّجُ لَهُمْ فَيَدْخُلُوهَا فَيَغْنَمُوا فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْمَغَانِمَ إِذْ جَاءَهُمُ الصَّرِيخُ فَقَالَ إِنَّ الدَّجَّالَ قَدْ خَرَجَ . فَيَتْرُكُونَ كُلَّ شَىْءٍ وَيَرْجِعُونَ''.

Abū Hurairah reported Allah's Apostle (may peace he upon him) saying:

> You have heard about a city, one side of which is on land and the other is in the sea. They said: Allah's Messenger, yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Banū lshāq would attack it. When they would land there, they will neither fight with weapons nor would shower arrows but would only say: "There is no god but Allah and Allah is the Greatest," and one side of it would fall. Thaur (one of the narrators) said: I think that he said: The part by the side of the ocean. Then they would say for the second time:

> "There is no god but Allah and Allah is the Greatest" and the second side would also fall, and they would say: "There is no god but Allah and Allah is the Greatest," and the gates would be opened for them and they would enter therein and, they would be collecting spoils of war and distributing them amongst themselves when a noise would be heard saying: Verily, Dajjāl has come. And thus they would leave everything there and go back.
>
> Sahīh, Muslim

There is no precedent whatsoever which can be used to identify *Banū Ishāq* with the *Ummah* of *Nabī Muhammad* صلي الله عليه و سلم; hence a conquest of Constantinople by *Banū Ishāq* cannot conceivably refer to a conquest of the city by a Muslim army.

Secondly, Muslims who belong to the *Ummah* of *Nabī Muhammad* صلي الله عليه و سلم would not proclaim the *Shahādah* that *there is no God but Allah* without completing it by also declaring that *Muhammad is the Messenger of Allah*. Hence *Banū Ishāq* had to be a people who worshipped Allah Most High, but did not belong to the *Ummah* of Muhammad صلي الله عليه و سلم.

Who was the Prophet referring to as *Banū Ishāq?*

Why would the Prophet refer to the descendants of Abraham, *i.e., Nabī Ibrāhīm* عليه السلام through his son Isaac, *i.e., Nabī Ishāq* عليه السلام, as *Banū Ishāq*, since Allah Most

High had already chosen the term *Banū Isrāīl* for the same people? The only possible explanation for the use of a new term *Banū Ishāq* is that it was created to distinguish one part of the Israelite people who accepted Jesus عليه السلام as the true Messiah, from the rest of *Banū Isrāīl* who rejected him. As a consequence the conquest of Constantinople prophesied in this *Hadīth* refers to a Christian conquest of the city which did not take place through warfare; and that was precisely the peaceful way that Constantinople ceased to be pagan, and became a Christian city.

There is a problem however when the *Hadīth* ended with the information that the gates of the city were opened to *Banū Ishāq* after the fall of the third side of the city, and they then set about dividing the spoils of victory. This seems to be incompatible with a peaceful take-over of the city.

The *Hadīth* further revealed that *Dajjāl* would make an entry into Constantinople as soon as it became Christian; and hence there is a problem of incompatibility concerning the date of the release of *Dajjāl* provided in this *Hadīth* with information provided in other *Hadīth* from which we deduced that *Dajjāl* was released in the life-time of the Prophet.

Since we deduced from the *Hadīth* of *Ibn Sayyād* that the release of *Dajjāl* took place shortly after the *Hijrah* to Madīna, the implication would thus be that either there is conflict between these two dates of *Dajjāl's* release, or that the three walls of the city must have fallen over a few centuries—indicating that Constantinople did not become a *Khilāfah* State or a Holy Christian State shortly after Constantine's death, but, rather, that there was a stage-by-stage process for the transformation of the city to become Holy Constantinople. This is quite an interesting subject for a research student.

And since the completion of the Christian conquest of the city provoked and immediate presence of *Dajjāl*, we would have to expect the Christian Byzantine Empire to adopt a hostile attitude to Islam, and indeed that was the first face of *Rūm* that Muslims encountered.

Our readers would look forward to read what this book would present as evidence emerging out of Christian Constantinople that directly impact on *Dajjāl's* mission of eventually ruling the world from Jerusalem.

However, we are more concerned at this time to remind the reader that the *Hadīth* quoted above provides evidence that Constantinople's passage to becoming a Christian city was Divinely-ordained.

CHAPTER FOUR

Constantinople in the Qur'ān

When the Israelite people lost Jerusalem after the Roman Empire destroyed the *Masjid al-Aqsā* or Temple of Solomon, *i.e., Nabi Sulaiman* عليه السلام and expelled them all from both the city as well as the rest of the Holy Land, the *Qur'ān* referred to this event with the additional information that a Divine ban was then placed on them preventing them from returning to the city to reclaim it as their own. This ban would remain in force until the time of Gog and Magog:

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ۝ حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ

Qur'ān, al-Anbiyāh, 21:95-6

A ban is now placed on a city (*i.e.,* Jerusalem) which We destroyed, and whose people We expelled, that they, the people, can never return to reclaim that city as their own,

> until Gog and Magog have been released, and they then spread out in all directions.

The *Qur'ān* recognized part of the Israelites who were so expelled to be believers in Jesus عليه السلام as the true Messiah, and another part of the Israelites to have rejected him. (See Qur'ān al-Saff, 61:14)

Our interpretation of the verse quoted above is that the city referred to was Jerusalem. As a consequence we understand that it was Divinely ordained that all the Israelite people—both those who accepted Jesus as the Messiah and followed him, as well as those who rejected him—be expelled from Jerusalem and from the Holy Land.

But the *Qur'ān* then went on to reveal the following:

> وَقَطَّعْنَاهُمْ فِي الأَرْضِ أُمَمًا مِّنْهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ
>
> Qur'ān, al-'Arāf, 7:168
>
> And We dispersed them as separate communities all over the earth; some of them were righteous, and some of them less than that: and the latter We tried with blessings as well as with afflictions, so that they might mend their

ways.

The world then witnessed an amazing spectacle in the religious history of mankind, that those who rejected Jesus عليه السلام, and who were henceforth known as *al-Yahūd* (*i.e.,* Jews), were separated as an *Ummah* from those who accepted him, and who were henceforth known as al-*Nasārah* (*i.e.,* Christians).

The Jews were punished for their rejection of the Messiah by being broken-up into bits and pieces and scattered all over the earth as several communities.

The Christians, who were now recognized as a separate *Ummah* from the Jews and were also designated in the *Qur'ān* as *Ahl al-Injīl* (al-Māidah, 5:48) and in a *Hadīth* as *Banū Ishāq*, were treated differently. Rather than suffering the same fate as the Jews of being broken into bits and pieces and scattered all over the earth, they were blessed by Allah Most High to eventually have their own State with Constantinople as its capital city. Chapter Three described how that happened. The *Qur'ān* referred to that Holy Christian State as *Rūm*.

The *Qur'ān* also chose to refer to these two communities, *i.e.,* the *Ummah* of Jews and the *Ummah* of Christians, who both emerged from *Banū Isrāīl*, as *Ahl al-Kitāb*.

Our readers can now understand why Constantinople remains a nightmare for the Jews who rejected Jesus عليه السلام as the Messiah, since it eventually became the home of those who accepted him as the true Messiah. They feel threatened by Constantinople since it symbolizes all that they rejected concerning Jesus عليه السلام. Nothing could please them more than to see Constantinople occupied by those who were hostile to Christians, and to then see the name Constantinople relegated to the museums of history.

In much the same way that 'Jerusalem' has been used, even in the *Qur'ān*, to symbolize the Holy Land, and within it, the Holy State of Israel, so too can 'Constantinople' be used to refer to the Holy Byzantine Christian Empire that the *Qur'ān* referred to as *Rūm*. Not only was Constantinople the capital city of that Empire, but in it was also located the Cathedral of *Hagia Sophia* which was the spiritual heart of the Empire. It is in this symbolic sense that Constantinople can be recognized to be located in the *Qur'ān* in a *Sūrah* (*i.e.,* Chapter) named after the Holy Byzantine Christian Empire as *Sūrah al-Rūm*. This, however, is not the only reference in the *Qur'ān* to the city of Constantinople.

The Qur'ān and Rūm

The word *Rūm* occurs in the very first verse of the *Sūrah*, and even though this is the only instance in which the *Qur'ān* has used the word *Rūm*, the passage of the Holy Book in which the word occurs is nevertheless sufficient to demonstrate that Allah Most High recognized *Rūm* to be a Christian people who were worthy of His Divine assistance. They could not, therefore, have been a people who had abandoned the religion brought by Jesus عليه السلام and were no longer recognized to belong to his *Ummah*(*i.e.*, the religious community which followed Jesus عليه السلام. Rather, *Rūm* was divinely recognized in this *Sūrah* as the *Ummah* of Jesus عليه السلام, and as a consequence, Constantinople was no ordinary city. It was the capital city of the community of believers who followed of Jesus عليه السلام.

Sūrah al-Rūm also established a positive relationship between *Rūm* and the *Ummah* of *Nabī* Muhammad صلي الله عليه و سلم.

Here is the Arabic text of the passage of the *Qur'ān* from *Sūrah al-Rūm (Sūrah number 30*: verses 1-7).

We remind the gentle reader that the miraculous Arabic text of the *Qur'ān* cannot be translated to other languages, and hence what we offer are explanations and commentaries of each verse. We exercise care to always

indicate this whenever we venture to offer an interpretation of the *Qur'ān* since only Allah Most High can confirm whether or not an interpretation is correct:

الم

Qur'ān, al-Rūm, 30:1

Alif Lām Mīm.

This first verse is comprised of just three letters of the Arabic alphabet. Verses such as this belong to one of the two parts of the *Qur'ān*. The first part, known as *Ayāt Muhkamāt*, comprises verses which are plain and clear and require only an explanation. The second part, known as *Ayāt Mutashābihāt*, comprises verses such as the one above, which have to be interpreted in order for the meaning to be discovered. The *Qur'ān* warns, however, that only Allah can confirm whether or not an interpretation is correct (see Sūrah Āle 'Imrān, 3:7). Hence, whenever such a verse of the *Qur'ān* is interpreted, no one is obliged to accept the interpretation. This writer has offered an interpretation of such verses of the *Qur'ān* which comprise of only letters of the Arabic alphabet. He has done so in his book entitled '*Methodology for Study of the Qur'ān*'.

غُلِبَتِ الرُّومُ

Qur'ān, al-Rūm, 30:2

Rūm has been defeated.

فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

Qur'ān, al-Rūm, 30:3

The defeat took place in a land located close-by; yet, notwithstanding this defeat of theirs, they shall soon be victorious.

فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

Qur'ān, al-Rūm, 30:4

Victory will come within just a few years: for it is Allah Who ordains *Rūm*'s victory - both *before*, as well as *after* - and on that day of *Rūm*'s victory the believers who believe in this Qur'ān will greet that victory with happiness and will rejoice.

بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

Qur'ān, al-Rūm, 30:5

> Victory will come because of Allah's help: for He gives help to whomever He wills, since He alone is Almighty, a Dispenser of Grace.

وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Qur'ān, al-Rūm, 30:6

> This is Allah's promise; never does Allah fail to fulfill His promise—but most people know it not.

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

Qur'ān, al-Rūm, 30:7

> Their knowledge is limited to the externally visible life of this world, whereas they remain in a state of heedless ignorance and hence internally blind concerning the End which awaits them.

Muhammad Asad, a famous modern commentator of the *Qur'ān*, has this to say concerning these opening verses of *Sūrah al-Rūm*:

> The defeats and victories spoken of above relate to the last phases of the centuries-long struggle between the Byzantine and Persian Empires. During the early years of

the seventh century the Persians conquered parts of Syria and Anatolia, "the lands close-by", *i.e.*, near the heartland of the Byzantine Empire; in 613 they took Damascus and it 614, Jerusalem; Egypt fell to them in 615-16, and at the same time they laid siege to Constantinople itself. At the time of the revelation of this Sūrah—about the seventh year before the Hijrah, corresponding to 615 or 616 of the Christian era—the total destruction of the Byzantine Empire seemed imminent. The few Muslims around the Prophet were despondent on hearing the news of the utter discomfiture of the Byzantines, who were Christians and, as such, believed in the One God. The pagan Quraysh, on the other hand, sympathized with the Persians who, they thought, would vindicate their own opposition to the One-God idea. When Muhammad enunciated the above Qur'ān-verses predicting a Byzantine victory "within a few years", this prophecy was received with derision by the Quraysh. Now the term '*bid*' (commonly rendered as "a few") denotes any number between three and ten; and, as it happened, in 622—*i.e.*, six or seven years after the Qur'anic prediction—the tide turned in favor of the Byzantines. In that year, Emperor Heraclius succeeded in defeating the Persians at Issus, south of the Taurus Mountains, and subsequently drove them out of Asia Minor. By 624, he carried the war into Persian territory and thus put the enemy on the defensive: and in the beginning of December, 626, the Persian armies were completely routed by the Byzantines.

Muhammad Asad, Message of the Qur'ān.
Comment on Sūrah al-Rūm: 30:4

The Byzantine Christian Empire had been defeated in war by the Persian Zoroastrian Empire and the *Qur'ān* took note of that defeat which took place 'in a land close by'. The polytheist Arabs, who opposed the Prophet and the monotheist religion of Islam which he preached, identified with the polytheist Persian Empire and gloated over the Persian victory over a Christian Empire which shared many beliefs with the religion of the Prophet.

It was in this context that the *Qur'ān* delivered the startling news to the Muslims that *Rūm* would achieve victory over the Persian Empire within a space of just a few years; and this is precisely what happened. The *Qur'ān* had correctly prophesied a momentous event with far-reaching strategic implications which had not as yet occurred, but which would soon occur.

Rūm **would twice be victorious—both 'before' and 'after'**

But when the *Qur'ān* prophesied that *Rūm* would soon be victorious, it went on declare that Allah possessed the authority to ordain victory both *before* as well as *after*. Most commentators of the *Qur'ān* are in agreement that the verse informed us that there would be two victories, but most of them concluded that the second of the two victories occurred with the Muslim victory over the *Quraysh* in the Battle of *Badr*.

The problem with the recognition of the Muslim victory in the Battle of *Badr* as the second of the two victories anticipated in this passage of the *Qur'ān* is that it does not fit the context in which the words *before* and *after* occur in the verse. The only way that the use of word *before* can be understood in the passage is if there is an answer to the question—*before* what? We face a similar situation with the use of the word *after*, *i.e., after* what?

The *Qur'ān* had to be pointing to something that was located between the two words—*before* and *after*; and it was with reference to that which was located between the two, that the words *before* and *after* could be understood.

Our first comment is that context demands that we recognize the words *before* and *after* to be related to *Rūm,* and to refer, therefore, to a defining event in the history of *Rūm*. It is in reference to that event that we can recognize *Rūm's* first victory to occur *before*, and second victory *after,* that event.

At the time when the *Qur'ān* was revealed, even the first victory had not as yet occurred; hence the defining event had to be located in the future. What could it be?

The Great East-West Schism of 1054

Our view is that Qur'ān anticipated the great East-West schism which occurred some four hundred years later in 1054, when Dajjāl engineered the split of Rūm into two. One part of Rūm remained with Constantinople as its capital, while insisting that it preserved the orthodox faith in Christianity. It became known as Orthodox Christianity. The other Western part of Rūm embraced Dajjāl's one-eyed epistemology which delivered first secularism, and then materialism, and then a civilization known as modern Western Civilization. It was a civilization which had the word 'Kāfir' (*i.e.*, disbeliever) written on its forehead between its eyes.

The actual event which resulted in the schism occurred when Pope Leo IX struck at Michael Cerularius and his followers with an excommunication, and the Patriarch in Constantinople retaliated with a similar excommunication.

Constantine had done a great service to Christianity when he convened a conference in Nicaea (in Turkey) to resolve theological disputes concerning the creed of a Christian. The Council of Nicaea agreed upon a Nicaean Creed to which most Christians adhere to this day. The creed declared, in part:

- … I believe in the Holy Spirit, the Lord, the giver of life,
- who proceeds from the Father *and the Son*.
- who with the Father *and the Son* is adored and glorified,
- who has spoken through the prophets …

At the heart of the schism was the decision of the Western Church to edit the Nicaean creed without the consent of the Eastern Church. The West chose to add the words *and the son* (see above in italics) to the text of the Creed.

Rūm of Constantinople chose to give greater prominence in the triune conception of God to the *Father*, while *Rūm* of the West chose, instead, to elevate the *Son* in the triune conception of God, to a position *equal to the Father*.

The schism between East and West therefore took place because of matters that were directly connected to the struggle for Truth, particularly as it concerned the conception of God.

We can now conclude that when the *Qur'ān* used the words *before* and *after* while prophesying two victories for *Rūm* it was referring to a victory which would occur *before* that Great Schism, and to another victory which

would occur *after* the Schism. We also conclude that on both occasions the Muslims would rejoice over *Rūm*'s victories.

Our analysis of the first victory, which occurred in the lifetime of Prophet Muhammad صلي الله عليه و سلم, and which he also celebrated, is that it indicates that both Allah and His Messenger, Muhammad, recognized *Rūm* at that time to be the *Ummah* of Jesus عليه السلام; it also follows that it did so despite the fact that *Rūm* was worshipping a triune God.

It is quite surprising that the very early community of followers of Jesus عليه السلام should have embraced a belief that Allah Most High is One God, but is yet comprised of three persons, *i.e.,* God the father, God the Son, and God the Holy Spirit.

The *Qur'ān* declared belief in the trinity to be *Kufr*, and denounced it, but yet held out the possibility that only some Christians would be punished for this *Kufr*:

لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللّهَ ثَالِثُ ثَلاَثَةٍ وَمَا مِنْ إِلَهٍ
إِلاَّ إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ
الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ

Qur'ān, al-Māidah, 5:73

> Indeed, they deny truth when they say, "Behold, Allah is the third of a trinity"—seeing that there is no deity whatever save the One God. And unless they desist from this their assertion, grievous suffering is bound to befall *such of them* as are bent on denying the truth.

The reader is reminded that the Christians who were referred to in the *Qur'ān* as *Rūm*, and who received Divine help in consequence of which they achieved a victory mentioned in the *Qur'ān*, were Christians who had already embraced belief in the trinity. We therefore understand the above verse of the *Qur'ān* to have admitted the possibility that there can be a Christian people who believe in the trinity and who can yet receive Divine assistance, and hence be yet recognized as the *Ummah* of Jesus عليه السلام.

The implication of the above analysis is that the second victory, which would have to come to at least one of the two *Rūms* which would emerge after the great East-West Christian schism, would come to a people who would be Divinely recognized as the *Ummah* of Jesus عليه السلام.

Did *Rūm* cease to exist after the great East-West schism, and hence the Divine promise of a second victory to *Rūm* after the schism, cannot not be possible?

Our response is to remind the reader that it was precisely because the *Qur'ān* anticipated such critics that it used words *before* and *after* while referring to the two victories. *Rūm* would twice be victorious, both *before* and *after* the Great Schism, and twice would Muslims celebrate those victories.

The *Qur'ān* then proceeded to declare the above to a Divine promise and that Allah never fails to fulfill His promise:

وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Qur'ān, al-Rūm, 30:6

This is Allah's promise; never does Allah fail to fulfill His promise—but most people know it not.

It now becomes necessary for us to turn to the *Qur'ān* to see what it has to say concerning the two *Rūms* (*i.e.,* two worlds of Christianity) which emerged after the Great East-West Schism.

Does the *Qur'ān* say anything which allows us to recognize which *Rūm* will still receive divine aid and be victorious a second time, and which *Rūm* will not qualify for such? Will *Rūm*'s second victory which is mentioned in the *Qur'ān*, be the victory of the Orthodox Christians

over the western rivals? Has the *Qur'ān* allowed us to anticipate that Orthodox Christian Russia, which is at this time the leader of the Orthodox Christian world, would be victorious in a war with NATO, which is the military alliance of *Rūm* of the West?

Does the *Qur'ān* confirm that there will be Christians who will be Divinely-recognized in the End-Time as followers of Jesus عليه السلام? Does the *Qur'ān* confirm that when Jesus returns there would be a community of Christians present in the world who would be his *Ummah*? We address these questions in the next Chapter.

CHAPTER FIVE

The Qur'ān has declared that an Ummah of Jesus عليه السلام *will exist until the end of the World*

When the Israelite people saw Jesus عليه السلام crucified before their very eyes, and they were all convinced that he was dead, some of them who had accepted his virgin birth and believed in him as their long-awaited Divinely-promised Messiah, must have wept in grief, while others who slandered his virgin mother and rejected his claim to be their Messiah, must have rejoiced.

What they saw before their very eyes confirmed to them, beyond a shadow of a doubt, that he could not have been the Messiah, since the Torah which was revealed to Moses, *i.e., Nabī Mūsa* عليه السلام had declared that whoever died by hanging was the cursed of the Lord-God (Deuteronomy 21:22–23). Since they saw Jesus crucified before their very eyes, it was now confirmed to them that he could not have been the Messiah.

The *Qur'ān* has recorded their sarcastic celebration of a crucifixion which had confirmed for them, their rejection of Jesus:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

Qur'ān, al-Nisa', 4:157

And how they boasted! "Behold, we have slain the Messiah Jesus, son of Mary, [who claimed to be] an apostle of God!" However, they did not slay him, and neither did they crucify him, but it was made to appear unto that he was crucified. And, verily, those who hold conflicting views thereon are indeed confused, having no [real] knowledge thereof, and following mere conjecture. For, of a certainty, they did not slay him.

Allah Most High responded at that very moment by addressing Jesus (عليه السلام) who they perceived to be dead, but who was still alive and conscious. Here is what He said to him:

إِذْ قَالَ اللّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Qur'ān, Ale Imrān, 3:55

> Lo! Allah said: "O Jesus! Verily, I am going to take your soul, and I will raise you unto Me, and cleanse you of the falsehoods and slanders of those who committed *Kufr* against you and your mother; and I will then eventually cause those who follow you to be raised above those who committed *Kufr*. When that happens then your followers will remain in that position of dominance over their enemies until the Day of Resurrection. In the end, unto Me you all must return, and I shall judge between you with regard to all on which you were wont to differ.

We know from the above that these words were spoken to Jesus عليه السلام before Allah Most High took his soul; hence he was still alive and conscious. But the *Qur'ān* then declared that the Divine plan was to make those present believe that he had died by crucifixion when, in fact, he would be saved from such a death, but no one would know of it:

...وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ لَهُمْ ...

Qur'ān, al-Nisa', 4:157

> … However, they did not kill him, and neither did they crucify him, but it was made to appear unto them that such had occurred …

There is only one way that Allah Most High can take someone's soul and yet save him from death. What is that way?

The *Qur'ān* confirms that Allah can take a soul and then return it for an allotted period of time:

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى
أَجَلٍ مُسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Qur'ān, al-Zumar, 39:42

> Allah Most High takes souls at the time of death. But there are those whose souls are taken while they sleep who, most certainly, do not as a consequence, die. This is because Allah keeps those souls for whom death is ordained, and returns the other souls for a prescribed period of time. In all this, behold, there are messages indeed for people who think!

And so we now know what Allah Most High did in order to make it appear unto those present that Jesus

عليه السلام died by crucifixion, *i.e.,* that Allah took his soul, and subsequently returned it.

Many Muslims have been persuaded to believe that Allah Most High caused someone else to assume the appearance of Jesus, and that innocent man, who never claimed to be the Messiah, was crucified for precisely that reason. This is not just nonsense, but, also, dangerous nonsense; and those who hold this belief which attributes and unjust act to Allah Most High must be warned to prepare to defend it on Judgment Day.

The *Qur'ān* then proceeded to inform Jesus (see Āle 'Imrān, 3:55 above) that Allah Most High would raise him unto Himself, and hence that he, Jesus عليه السلام, would remain from that day onwards with Allah Most High. He was also told that Allah Most High would cleanse him of the falsehoods and slanders which had been hurled against him by that part of the Israelite people who rejected him and thus committed *Kufr*.

What followed these words, spoken to Jesus at that critical moment, is of absolutely supreme importance to our subject.

Allah Most conveyed to Jesus عليه السلام the news that He would raise those who *follow* him above, *i.e.,* raise to a position of dominance over, those who rejected him, and

when that transpires, they would remain in that position of dominance until the end of the world.

Those who follow Jesus عليه السلام must be recognized to belong to his *Ummah*—regardless of whether or not they believe in a triune conception of God. And so we conclude with a clear declaration from the *Qur'ān* that an *Ummah* of Jesus عليه السلام will exist in the world until the Last Day.

Since we have already recognized *Rūm* in *Sūrah al-Rūm* of the *Qur'ān* to be the *Ummah* of Jesus عليه السلام, before the schism, it now remains for us to determine which side, *i.e.*, *Rūm* of the West or *Rūm* in Constantinople, would remain his *Ummah* after the schism. Once that that *Ummah* is recognized, we know that such Christians would eventually dominate the other Christians until the end of history.

CHAPTER SIX

The Qur'ān and a City by the Sea

This chapter attempts to answer the question: does the *Qur'ān* recognize the existence of two kinds of Christians in *Rūm before* the Great Schism of 1054 which would help us to recognize their differing religious profiles *after* the Schism? We know that *Rūm* of the West and *Rūm* of the East are geographically different. Can the *Qur'ān* help us to discern which of the two *Rūms* is the *Ummah* of Jesus عليه السلام; and which *Rūm* will be blessed to receive Divine help and to be victorious in the second victory that will occur *after* the Great Schism?

The *Qur'ān* declared that Muslims will celebrate *Rum*'s victory. Since they celebrated the first victory which occurred before the *Hijrah* while Prophet Muhammad صلي الله عليه و سلم was still in Makkah, they will have to celebrate *Rūm*'s second victory as well:

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ...

Qur'ān, al-Rūm, 30:4

… and on that day of victory, the believers will rejoice.

The 'City by the Sea'

We now turn to a passage of the *Qur'ān* (Sūrah al-'Arāf, 7:163-169) which refers to a '*city-by-the-sea*'.

Chapter Three of this book introduced us to a *'city by the land and by the sea'* which had three sides and was easily identified as Constantinople. We then learnt of Allah's Kindness to one part of *Banū Israīl,* designated as *Banū Ishāq*, who were blessed to conquer the city without any fighting. And so we now know of a 'city by the sea' which is controlled by a part of *Banū Israīl*.

The *Qur'ān* now takes us to a 'city by the sea' inhabited by a people who belonged to *Banū Israīl.* We know that they were Israelites since they were obliged to obey the laws of the Sabbath in the Torah. The parallel between the city in the *Hadīth* referred to above, and this city now described in the *Qur'ān*, is thus quite clear. But the *Qur'ān* went on to provide more evidence by which the city could be identified.

The *Qur'ān* described the community of Israelites living in the *city-by-the-sea* who were Israelites, and yet had dual religious profiles. While some of them strove to obey Allah, and to thus faithfully observe the Law of the Sabbath, others whose faith was skin-deep, had no

qualms in willfully violating the Sabbath, and thus abandoning the Sacred Law:

وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ
يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ
شُرَّعاً وَيَوْمَ لاَ يَسْبِتُونَ لاَ تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُم بِمَا
كَانُوا يَفْسُقُونَ

Qur'ān, al-'Arāf, 7:163

> Ask them, and hence remind them, about the town which stood by the sea: how its people would profane the Sabbath whenever their fish came to them, breaking the water's surface on a day on which they ought to have kept Sabbath—because they would not come to them on other than Sabbath-days! Thus did We try them by means of their [own] iniquitous doings.

The Torah prohibited work on the Sabbath Day to the Israelite people; hence they were prohibited from fishing on that day. Allah tested them by causing the fish to appear visibly in their fishing waters only on the Sabbath Day. On all other days the fish would not so appear. They were thus tested to see whether they would remain faithful in observing the ban on fishing on the Sabbath Day, or whether they would fish, and thus violate

the Sabbath.

وَإِذَ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُواْ مَعْذِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

Qur'ān, al-'Arāf,7:164

Some of them violated the Law of the Sabbath and went fishing. Others who observed the Law warned them about their violation of the Law.

This verse (above) now informs us that those who remained faithful in observing the Law came to the conclusion that those who were violating the Law had passed the point of no return. And so they asked themselves: "Why do you bother to warn people whom Allah will either destroy or punish with great punishment because they would never change their sinful conduct?" The response was to accept that the sinful ones would never change. However they went on to explain that we do so in order to be free from blame before your Lord-God, and that these sinful people might become conscious of Him.

They were tested, and while some remained faithful to Allah and observed the Sabbath, others failed the test

by violating the Sabbath Day. And so we are presented with a profile of 'a town by the sea' with two kinds of Israelites. The first respected the Law of the Sabbath and refrained from fishing on the Sabbath Day, while the second did not respect the Law and went fishing in violation of the Law. The verse (above) then described the pious first group warning the sinful second group concerning their conduct. When it was pointed out to the pious that the sinful Sabbath breakers would not change their conduct and would eventually face Divine punishment, the response of the pious was to *accept the inevitability of Divine punishment of the second group* but to also declare that we warned them in order to be free from blame before Allah Most High *when they are punished.* Hence it was inevitable that a split between the two groups would eventually occur when Divine punishment commences against the second group.

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ
وَأَخَذْنَا الَّذِينَ ظَلَمُواْ بِعَذَابٍ بَئِيسٍ بِمَا كَانُواْ يَفْسُقُونَ

Qur'ān, al-'Arāf,7:165

And thereupon, when the sinful ones had forgotten all that they had been told to take to heart, We saved those who had tried to prevent the doing of evil, and overwhelmed those who had been bent on evildoing with

dreadful suffering for all their sinfulness.

They were punished to live like Apes

Allah Most High waited until the sinful group had passed the point of no return in their sinfulness; at which time He saved those who were faithful to Him, while punishing those who had betrayed and abandoned Him and His Law and had thus become an essentially godless people.

فَلَمَّا عَتَوْاْ عَن مَّا نُهُواْ عَنْهُ قُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ

Qur'ān, al-'Arāf,7:166

> Then, when they disdainfully persisted in doing what they had been forbidden to do, We said unto them: Be apes despised!

While that part of the population of the *city-by-the-sea* which remained faithful in observing the Sabbath continued to remain believers, the other sinful group whose faith was skin-deep were so punished by Allah, in consequence of their persistent sinful conduct in violating the Sabbath, that He said to them: "Be apes despised!"

The *Qur'ān* made a second brief reference to the event of their violation of the Sabbath and their consequent punishment in the very first *Sūrah*:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَواْ مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ

Qur'ān, al-Baqarah, 2:65

> You are well aware of those from among you who profaned the Sabbath, whereupon We said unto them, "Be apes despised!"

Finally the *Qur'ān* returned to the subject for a third time when it warned (in the passage below) that it reserved the greatest punishment of all—greater even that the punishment given to those who mock the way of life that is based on Truth, and who mock the call to prayer—for those who violated the Sabbath. The verse went on to reveal that those who violated the Sabbath would also violate the Law of *Ribā,* and that in so doing they would worship the powers of evil. Allah punished them with the greatest punishment of all when He transformed them into apes and swine. Thus did it come to pass that human beings, who should live the noble and exalted way of life ordained for human beings, began to live instead, despicably so, as apes and swine:

قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَلِكَ مَثُوبَةً عِندَ اللّهِ مَن لَّعَنَهُ اللّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُوْلَئِكَ شَرٌّ مَّكَاناً وَأَضَلُّ عَن سَوَاء السَّبِيلِ

Qur'ān, al-Māidah, 5:60

> Say: "Shall I tell you who, in the sight of Allah, deserves a yet worse retribution than these? They whom Allah has rejected and whom He has condemned, and whom He has turned into apes and swine because they worshipped the powers of evil: these are yet worse in station, and farther astray from the right path [than the mockers]."

The Divine command: "Be Apes, despised," can be understood three ways.

Firstly it could mean that human beings were transformed into apes. We reject this possibility since a human being remains a human being from the time of creation until the Day of Judgment.

The second possible explanation is that apes live a despicable way of life, and when someone is punished to live like apes, he would then live, as a consequence, a way of life that is despicable. We reject this possibility as well since apes did not choose their way of life. Rather they live a way of life ordained by *Fitrah*, and *Fitrah* cannot be despicable.

The third possible explanation, which is the correct explanation, is that human beings had been honored by Allah Most High to such an extent that the angels were ordered to prostrate before them in respect. When a human being departs from the way of life ordained for human beings and, instead, live a way life akin to that of apes, such conduct is despicable.

Is it possible for us to recognize such people whose conduct is like that of apes, and hence despicable? Here is a ready means of making such recognition.

The ape has no consciousness of shame attached to public nakedness or of any need for privacy in sexual relations. But from that day in heaven when Adam عليه السلام and his wife became conscious of their nakedness and hurried to cover themselves with leaves, the human being has always covered himself or herself in public, and has always conducted sexual relations in private space. He always does so in consequence of a sense of shame attached to conduct that is otherwise.

We now need to look for a community of people who emerged out of a *city-by-the-sea,* and who are supposed to observe the Law of the Sabbath, who will live like apes while dispensing with clothing in public, and who would consequently dispense with a need for private space as well when engaging in sexual relations.

We can easily find them when they promote such campaigns as: Go topless! Eventually they present themselves completely naked. We also look for those who are *dressed* and yet *naked*, since they, also, will eventually appear in public completely naked—like apes! Finally we need to look for that civilization which is experiencing such a sexual revolution as would eventually witness public sex.

We have one more comment on this subject before we proceed to identify the city-by-the-sea.

In several other instances in the *Qur'ān* when Allah Most High spoke in a similar way, He always refrained from describing a human being as other than a human being. For example he described in the verse below, a people who are *like* asses, but never said that they were asses:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ
يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Qur'ān, al-Jumu'āh, 62:5

The parable of those who were graced with the burden of the Torah, and thereafter failed to bear this burden, is that of an ass that carries a load of books [but cannot

benefit from them].Calamitous is the parable of people who are bent on giving the lie to God's messages—for God does not bestow His guidance upon such evildoing folk!

Elsewhere in the *Qur'ān* Allah Most High describes people who are *like* cattle, but does not say that they are cattle:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لاَّ يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لاَّ يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لاَّ يَسْمَعُونَ بِهَا أُوْلَئِكَ كَالأَنْعَامِ بَلْ هُمْ أَضَلُّ أُوْلَئِكَ هُمُ الْغَافِلُونَ

Qur'ān, al-'Arāf, 7:179

And most certainly have We destined for hell many of the Jinn and men who have hearts with which they fail to grasp the truth, and eyes with which they fail to see, and ears with which they fail to hear. They are like cattle—nay, they are even more misguided than that: it is they, they who are the [truly] heedless!

Allah Most High even describes some people to be *like* a dog, but does not say that they are dogs:

وَلَوْشِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الأَرْضِ وَاتَّبَعَ

هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ذَّلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُواْ بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

Qur'ān, al-'Arāf, 7:176

> Now had We so willed, We could indeed have exalted him by means of those [messages]: but he always clung to the earth and followed but his own desires. Thus, his parable is that of an [excited] dog: if thou approach him threateningly, he will pant with his tongue lolling; and. if thou leave him alone, he will pant with his tongue lolling. Such is the parable of those who are bent on giving the lie to Our messages. Tell [them], then, this story, so that they might take thought.

We must therefore carefully recognize something startlingly different in the Divine language when Allah Most High declared to human beings: "Be apes—despised!" He did not say: "Be *like* apes!" Rather He said: "Be apes!" This not only represents the harshest Divine language used against human beings, but allows us, His servants, to also use this language for those people who are condemned to live *like* apes—despised.

The very same harsh language appears to have been used to describe an army from the Quraysh that will

attack *Imām al-Mahdi* عليه السلام. Prophet Muhammad صلي الله عليه و سلم described that army as an army of *Kalb:*

... وَذَلِكَ بَعْثُ كَلْبٍ...

Sahīh Muslim

Kalb can be a tribe by that name; but *Kalb* can also mean a dog. It is possible that there will be no evidence of the existence of a tribe in Arabia by that name at the time of the advent of *Imām al-Mahdi.* Even if such a tribe were to be manufactured for the occasion, it is certain that the army which would attack the *Imām* would not be from that manufactured tribe. In addition, the advent of the *Imām* will be provoked by the death of one who would almost certainly be a Saudi King, after which the Saudi royal family will plunge into a state of grave disagreement concerning succession to the Saudi throne. Since the Saudi royal family would still occupy the Saudi throne, it follows that it will be their army which will attack *Imām al-Mahdi*. It is in that context that the second meaning of the word *Kalb* would appropriately describe that army.

Which City could it be?

We have now finally arrived at the moment when we can ask the question: Which city could this be? Which city

fits this profile historically? From which city did a people and a civilization emerge who were essentially godless, since they willfully violated the Divine Law, and who would eventually live *like* apes, and be called 'apes'? We need to look into all these matters when making a determination concerning the identity of the *city-by-the-sea* mentioned in the *Qur'ān*.

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Qur'ān, al-'Arāf, 7:167

> And lo! Thy Lord-God made it known that most certainly He would rouse against them, unto Resurrection Day, those who would afflict them with cruel suffering: verily, thy Lord-God is swift in retribution—yet, verily, He is [also] much-forgiving, a dispenser of grace.

That part of the population of the city which consistently violated the Sabbath, and was punished to eventually live like apes rather than as divinely-honored human beings, was further punished by Allah Most High with punishment that was unique, and hence facilitates our recognition of the identity of the *city-by-the-sea*. Evil beings, created by Allah Most High to be released into

the world in the End-Time, were now released in their midst and the *Qur'ān* went on to reveal that they would remain in their midst as Divine punishment which would continue until the Last Day. The only such beings whose life-span continues until the Last Day are *Dajjāl*, Gog and Magog, and *Dābbatul Ard*.

وَقَطَّعْنَاهُمْ فِي الأَرْضِ أُمَمًا مِّنْهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

Qur'ān, al-'Arāf, 7:168

> And We dispersed them as [separate] communities all over the earth; some of them were righteous, and some of them less than that: and the latter We tried with blessings as well as with afflictions, so that they might mend their ways.

This then, was the moment when a Divinely-ordained separation within that community who lived in the *city-by-the-sea* began.

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ وَرِثُواْ الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الأدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ

عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ
أَن لاَّ يِقُولُواْ عَلَى اللّهِ إِلاَّ الْحَقَّ وَدَرَسُواْ مَا فِيهِ وَالدَّارُ
الآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ

Qur'ān, al-'Arāf, 7:169

> And they have been succeeded by [new] generations who—[in spite of] having inherited the divine writ—clutch but at the fleeting good of this lower world and say, "We shall be forgiven", the while they are ready, if another such fleeting good should come their way, clutch at it [and sin again]. Have they not been solemnly pledged through the divine writ not to attribute unto God aught but what is true, and [have they not] read again and again all that is therein? Since the life in the hereafter is the better [of the two] for all who are conscious of God—will you not, then, use your reason?

The eventual result of the split was that succeeding generations of the sinful part of the population of the *city-by-the-sea* eventually lost the world of the sacred and remained exclusively preoccupied with worldly life.

Which city could it be? Which city fits this profile?

Our answer is Constantinople; hence we recognize *Rūm* of the West, which broke away from Constantinople (*i.e.,Rūm* of the East) in the Great Schism of 1054, to

have given birth to an essentially godless modern western civilization which has abandoned the Law of the Sabbath. As a consequence, we further recognize the presence of Gog and Magog in *Rūm* of the West, and we also recognize *Dajjāl* as the master-mind who brought modern western civilization into being; and we recognize *Dabbatul Ard* as well, now emerging in this civilization. Finally we recognize that modern western civilization is taking its people to that way of life which is akin to that of apes.

We may now recall the *Hadīth* about *Banū Ishāq* conquering a city without fighting. One side of the triangular city adjoined the land while the other two sides were surrounded by the sea. We identified the city to be Constantinople. The *Hadīth* informed us that the people of the city were eventually subjected to the presence of *Dajjāl* in their midst.

As a consequence of our recognition of the identity of the city-by-the-sea mentioned in the *Qur'ān* to be Constantinople, and of the link between *Dajjāl* and that city, we now turn to a proper study of the Great Schism which broke *Rūm* into two parts—*Rūm* of the West which abandoned the sacred law, and *Rūm* of the East which remained faithful in observing the sacred law.

CHAPTER SEVEN

The Qur'ān, Rūm of the West and Rūm of the East

We have argued that when the *Qur'ān* (*Sūrah al-Rūm*, 30:4) referred to victories of *Rūm* which would occur by Allah's command both *before* and *after*, Allah Most High was directing attention to an event which had not as yet occurred, and it was with reference to that event that the first victory would occur *before*, and the second would occur *after* it. We identified that event which eventually occurred to have been the Great Schism of *Rūm* in 1054 which finally brought the curtain down in the feuds between West and East and in consequence of which *Rūm* of the West and *Rūm* of the East finally separated from each other.

The final clash which sealed the schism occurred when the western part of *Rūm*, which was located in western Europe, acted unilaterally to change the fundamental statement of belief which had been agreed upon by most Christians in Nicaea in 325 (more than 700

years prior to 1054). The Nicene Creed composed in part and adopted at the First Council of Nicaea (325) and revised with additions by the First Council of Constantinople (381), is a creed that summarizes the orthodox faith of the Christian Church and is used in the liturgy of most Christian Churches. The main accomplishment of the Council of Nicaea was that it settled for most Christians the vexed matter of the relationship between the *Father* and the *Son* in the Christian belief of a triune God.

The Father, the Son, the Mother and the Holy Spirit

Rūm of the East, *i.e.,* Constantinople, held on to the belief that the Father was the Supreme God, that the Son was not equal to the Supreme God, and hence that the Holy Spirit proceeded from the Father. *Rūm* of the West changed that fundamental statement agreed upon in Nicaea by adding to the Creed of Nicaea the declaration that the Holy Spirit proceeded from the Father as well as from the Son. They did so in an attempt to raise the Son to be a God equal with the Father.

It was precisely this change which was made by *Rūm* of the West to elevate the Son to a position equal with the Father that the *Qur'ān* responded to in the following passage:

وَإِذْ قَالَ اللّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلتَ لِلنَّاسِ
اتَّخِذُونِي وَأُمِّيَ إِلَـهَيْنِ مِن دُونِ اللّهِ...

Qur'ān, al-Māidah, 5:116

> And Lo! Allah will ask: O Jesus, son of Mary! Did you say unto men, `Worship me and my mother as Gods beside Allah'?

Our readers should carefully note that Allah Most High did not question Jesus عليه السلام on any other such matters as Allah Most High *begetting* a son, or that Jesus is the *begotten* son of Allah. Rather the question was directly connected to the Great Schism of 1054 and the effort of *Rūm* of the West to raise the Son to a position equal to the Father.

Allah Most High also questioned Jesus about the worship of his Mother عليه السلام, and in this matter as well, *Rūm* of the West parted from *Rūm* of Constantinople when it elevated Mary to a position in which she became an object of worship. Orthodox Christians do not worship Mary!

The *Qur'ān* also responded to the false belief that the Holy Spirit proceeded from the Son as well as the Father when it declared that the (Holy) Spirit proceeded from the Command of Allah:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا
أُوتِيتُم مِّن الْعِلْمِ إِلاَّ قَلِيلاً

Qur'ān, al-Isrā, 7:85

And they question you about the *Rūh* (*i.e.,* the Rūh al-Qudus or Holy Spirit). Say: "The *Rūh* proceeds from Allah's Command; and you have been granted very little knowledge of this subject."

In all of the above the *Qur'ān* is severely critical of *Rūm* of the West, rather than *Rūm* of the East. As a consequence it must be recognized that the *Qur'ān* does not treat all Christians (and Jews) the same way. Rather it recognizes that some Christians (and Jews) are indeed believers, while the rest are not:

... وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ
ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ

Qur'ān, Ale 'Imran, 3:110

... If only the People of the Book (*i.e.*, Jews and Christians) believed (in Muhammad as a Prophet of the One God and in the Qur'ān as His revealed Word), it would have been beneficial for them: *amongst them there are those who have faith*, but most of them are perverted transgressors."

In consequence of the above unambiguous declaration by Allah Most High in which He has affirmed that amongst the Christians and Jews (*i.e.*, the People of the Book) there are those who have faith, while most of them are sinful in conduct, the *system of meaning* in the *Qur'ān* on the subject must be one with which we can *identify and demarcate the two groups, i.e.*, those who act in a manner consistent with a people who have faith, and those whose conduct is otherwise.

A people who have faith would not harbor feelings of hatred in their hearts for the believers in Allah Most High; nor would a people who have faith become friends and allies of those whose hearts are filled with such hatred. Hence we can easily identify those amongst the Christians and Jews who are a people without faith.

The *Qur'ān* quite explicitly identifies the community of Jews to be a people whose hearts will display great hatred for Islam and Muslims. This was manifest in the life-time of *Nabī Muhammad* صلي الله عليه و سلم, and has once again manifested itself in the modern age in which Jews have created the Zionist Movement:

لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُواْ ٱلْيَهُودَ وَٱلَّذِينَ
أَشْرَكُواْ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ ٱلَّذِينَ

قَالُوٓاْ إِنَّا نَصَٰرَىٰ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

Qur'ān, al-Māidah, 5:82

> Strongest among men in enmity to the believers will you find the Jews and Pagans; and nearest among them in love to the believers will you find those who publicly proclaim, "We are Christians": because amongst them are priests (who devote their lives to teaching and administering religious rites) and men who have embraced monasticism (and have hence renounced the world), and they are not arrogant.

We are Christians!

Not only did the *Qur'ān* identify in the above verse the community of Jews as the People of the Book who are without faith, but it also went on to identify those (amongst the People of the Book) who display love and affection for Muslims—and hence display an important sign of faith. They are a people who proudly and defiantly declare of themselves that: "We are Christians".

Christians who displayed love and affection for Islam and for Muslims did appear in early Islam when the Negus of Abyssinia (*i.e.*, modern-day Ethiopia) rejected the request of Makkah to repatriate the Muslims (who

were slaves or semi-slaves) who had fled from persecution and oppression in Makkah, and had sought asylum in Abyssinia. Indeed, when the Negus died, and the news of his death reached *Nabī Muhammad* صلي الله عليه و سلم in *Madīna*, he performed the funeral prayer for him in absentia, thus recognizing him as a Christian who had faith in Allah Most High *despite some of his Christian beliefs*. There is absolutely no evidence from Prophet Muhammad صلي الله عليه و سلم, who conducted that funeral prayer, that the Negus had renounced his belief in Jesus عليه السلام as the son of God, or that he had ceased to worship Jesus; nor do we have any such evidence from the community of Christians of whom he was the leader. When there is no such evidence from these two primary sources, evidence from self-serving secondary sources is of no scholarly value.

It is certain that such Christians will once again emerge in the historical process in a time-frame that will match the contemporary emergence of Zionist Jews who display unprecedented hatred for Islam and Muslims. That hatred is most visible in their barbarous oppression of the innocent people of Gaza in the Holy Land.

The verse of the *Qur'ān* provides important signs by which such Christians who would be closest in love and affection for Muslims would be identified:

They would be a Christian people who preserve the institution of priesthood and whose priests, from their Patriarch down to the lowest priest, will demonstrate genuine love and affection for Islam and Muslims. This most certainly excludes the Vatican and the Roman Catholic faith, the Anglican Church (of England), and all other Christian churches in western Christianity.

They would be a Christian people who preserve the institution of monasticism, and whose monks will display love and affection for Islam and Muslims. This most certainly excludes western Christianity which has almost totally abandoned monasticism and the monastic way of life.

They would be a Christian people in whose conduct there is no arrogance. This again excludes those Christians who brought modern western civilization into being with an unprecedentedly arrogant agenda of imposing its unjust and oppressive rule over all of mankind at the point of a naked blood-stained sword.

They would be a Christian people who would publicly and proudly identify themselves as 'Christians'. This would exclude the secularized Christians of modern western civilization whose primary identity is with their nation or State, rather than with their religion.

They cannot be a handful of scattered Christians who worship Allah as prescribed in the *Qur'ān*, and hence do not worship Jesus عليه السلام as a third person in a trinity; and do not declare that Allah Most High had a son, *etc*. Rather they will have to be a community of Christians complete with their priests and monks, and hence easily identified. One would not have to search for them in some nook or cranny with a fine-teeth comb!

The *Qur'ān* has also informed us, in a very important passage in a *Sūrah* which is named after Christians, *i.e.*, *Sūrah al-Rūm*, that *Rūm*, or the Byzantine Christian Empire which was defeated by the Persians, would soon reverse the defeat and be victorious:

غُلِبَتِ ٱلرُّومُ. فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ
سَيَغْلِبُونَ. فِى بِضْعِ سِنِينَ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ
وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ . بِنَصْرِ ٱللَّهِ يَنصُرُ مَن يَشَآءُ وَهُوَ
ٱلْعَزِيزُ ٱلرَّحِيمُ

Qur'ān, al-Rūm 30:1-5

The Byzantines have been defeated in lands which are close by, yet, notwithstanding their defeat, within a few years they will be victorious: [for] with Allah rests all power of decision, both previous and later. And on that

> day (of victory) will the believers celebrate in (response to Allah's help): [for] He gives help to whomever He wills, since He alone is almighty, a dispenser of grace.

The passage from the Qur'ān (above) went on to declare that on that day of Byzantine victory Muslims would celebrate the (Byzantine) victory while recognizing that it was achieved in consequence of Allah's help. The implication of the above was that Byzantine Christian belief in Jesus عليه السلام as the son of God, and their worship of Jesus as the third person in a triune God, did not stand in the way of Muslims celebrating the Christian victory, nor did it prevent Allah Most High from helping the Christians to achieve that victory.

Hence it was to *Rūm* that the *Qur'ān* had to be pointing when it declared that there would be Christians who would be closest in love and affection for Muslims.

The *Qur'ān* went on to exclude certain Christians from those who would be *closest in love and affection for Muslims*. It declared of such Christians (and Jews as well) that they will never be content until they succeed in getting Muslims to give up Islam and, instead to follow their way of life:

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ

مِلَّتَهُمْ...

(Qur'ān, al-Baqarah, 2:120)

> For, never will the Jews be pleased with you, nor yet the Christians, unless you follow their own creed …

This arrogant behavior towards Muslims is found exclusively amongst *Rūm* of the West, *i.e.*, Christians located in modern western civilization.

Do not take such Christians and Jews as your Friends and Allies!

Finally the *Qur'ān* delivers the *coup de grace* against the Christians of the modern West (*i.e., Rūm* of the West) when it prohibits Muslims from being friends and allies of those Christians who become friends and allies of the Jews in a Judeo-Christian alliance:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

Qur'ān, al-Māidah, 5:51

> O you who have attained to faith! Do not take (such) Jews and Christians as your friends and allies who, themselves, are friends and allies of each other. And

> whoever of you allies himself with them becomes, verily, one of them; behold, Allah does not guide such evildoers.

Regretfully, we have to explain, again and again and yet again, the application of proper methodology which delivers the correct meaning of this all-important verse of the *Qur'ān*.

Those who adopted the incorrect methodology of studying a verse of the *Qur'ān* in isolation (or stand-alone) have explained the verse to say that *Jews and Christians are friends and allies of each other.*

Our first critical response to such an explanation is that Jews and Christians were never friends and allies (or patrons, or protecting allies) of each other all through history until the modern age. They were most certainly not friends and allies of each other when the *Qur'ān* was revealed. In fact, Jewish-Christian friendship and alliance was not cemented until the Second Vatican Council (1962-65) exonerated the Jews for the crucifixion of Jesus عليه السلام.

Hence any explanation of the verse that *Christians and Jews are friends and allies or patrons, or protecting allies of each other* is manifestly false. Rather, Christians hated the Jews whom they blamed for the crucifixion of Jesus عليه السلام whom they worshipped as God. Jews, on the other hand, rejected the Christian *blasphemy* in their

worship of Jesus as God, as well as in their declaration that God had a son, and that God is three persons in One, *etc*.

In explaining the verse in the way that they have, these translations and explanations have opened a way for critics to declare that the *Qur'ān* has made a manifestly false statement.

Secondly, even now after the mysterious emergence of a Judeo-Christian Zionist alliance, not all Christians and not all Jews are allies of each other. Indeed, most Jews initially opposed the Zionist Movement which forged that Judeo-Christian alliance, and to this day there are Jewish communities which reject the Judeo-Christian alliance. Many Jews were assassinated because of their opposition to the goal of the Judeo-Christian Zionist alliance to create a Jewish State in the Holy Land. There are many Christians as well, who reject this alliance with Jews. Most of them are to be found amongst the Orthodox Christians. Such Christians and such Jews are hardly likely to be impressed by a *Qur'ān* which, according to this explanation of the verse, made a statement concerning them which is manifestly false.

Thirdly, Allah Himself declared that a Christian people would be closest in friendship and alliance with Muslims. This has already occurred in history, and will

recur at that time (as mentioned earlier in this section) when Jews will again display the greatest hatred for Muslims. The *Qur'ān* will be contradicting itself if it were to prohibit friendship and alliance with a people who are *closest in love and affection for Muslims.*

Rather, the verse of the *Qur'ān* anticipates a mysterious reconciliation between one part of the Christian world and one part of the Jewish world who will then forge a Judeo-Christian alliance between themselves. There can be no doubt that the *Qur'ān* is here referring to the Judeo-Christian Zionist alliance which is located at the very heart of modern western civilization. The Roman Catholic Church, led by the Vatican, played an extremely important role in forging that alliance. Muslims in Bosnia, Kosovo, Macedonia, Albania, *etc.*, appear to be unaware of the fact that NATO is the military arm of that Judeo-Christian Zionist alliance.

It is with *these* Christians and *these* Jews, and not with *all* Christians and not with *all* Jews, that the *Qur'ān* has prohibited friendship and alliance.

We began with the verse of the *Qur'ān* which described most Christians and Jews as sinful people. The sinful character of those who lead western Christianity is quite evident in the increasing legal acceptance of

homosexuality by western Christian nations. When a man can marry another man and get a legal marriage certificate in western Christianity (*i.e.*, *Rūm* of the West), such Christians must be recognized as a people without faith.

We conclude by reminding our critics that we do not have to engage in a theological search for such Christians who will be *closest in love and affection for Muslims*; rather we will recognize them when they display that love and affection. We also remind our critics that it is not we, Muslims, who will determine whether they are really Christians or not. Rather, the *Qur'ān* declares that *it is they who will proclaim themselves 'Christians'*. When that happens, this writer will recognize them as the Christians referred to in the verse, embrace them in a Muslim-Christian alliance, and move on in the historical process that will soon witness the conquest of Constantinople, while leaving the adamant rejectionist critics behind.

CHAPTER EIGHT

Implications of Rūm's Second Victory and the Conquest of Constantinople after the Great War

As this book approaches its end we remind the gentle reader that the *Qur'ān* declared (in *Sūrah al-Rūm*) that Christian *Rūm* would twice be victorious—both *before,* as well as *after*!

We did not agree with those commentators of the *Qur'ān* whose view was that the second prophesied victory occurred at the Battle of *Badr*. Rather, we insisted that the *Qur'ān* had declared that *Rūm* would twice be victorious, and the victory at Badr was not a victory for *Rūm*. In addition, the interpretation of the second victory to have been the Muslim victory in the Battle of *Badr* did not in any way whatsoever explain the terms *before* and *after* used in the verse.

In the previous chapter we offered substantial evidence from the *Qur'ān* which convincingly

demonstrated that *Rūm* of the East would fulfill the Divine promise of a second victory. We also offered an interpretation of the use of the terms *before* and *after* to indicate that while *Rūm*'s first victory occurred *before* the Great Schism, and hence *before* the parting of ways between *Rūm* of the East and *Rūm* of the West, the second victory would not come until sometime *after* that parting of ways.

Since the *Qur'ān* provided accurate information with which we could know when *Rūm*'s first victory would occur, it is not possible that Allah Most High would leave the believers completely in the dark concerning the second victory. The implication is that Prophet Muhammad صلي الله عليه و سلم must have made mention of the war which would witness *Rūm*'s second victory.

In our book entitled *The Qur'ān, the Great War and the West*, we provided substantial evidence from the *Qur'ān* that *Rūm* of the East, led by Orthodox Christian Russia, would be victorious in that Great War against *Rūm* of the West. When that second victory occurs, Muslims, who celebrated *Rūm*'s first victory, would again celebrate the second victory.

They would therefore be on the right side of history, while those who are driven to madness in frustration and

anger because of *Rūm*'s second victory would be exposed to be on the wrong side of history.

If such people controlled power in the city of Constantinople, then the implications of *Rūm*'s second victory should be obvious for them. However, since they would be totally brainwashed, it becomes necessary for us to explain to them that which should be obvious to them; and that, indeed, is one of the main purposes of this book.

Implications of *Rūm*'s Second Victory

It should not be difficult for our readers to anticipate that *Rūm*'s second victory, which Muslims will again celebrate as they did at the time of the first victory, would bring the two religious communities closer to each other, *i.e.*, the worlds of Islam and the Orthodox Christian world, or *Rūm* of the East.

Lest there be doubts concerning the fate of those Christians and Jews who are recognized by Allah Most High as believers, but who do not belong to *Rūm* of the East, or to the Muslim world, it should be clear that all of mankind, including such Christians and Jews, would follow their hearts to join ranks with Orthodox Christians and with Muslims when they witness *Rūm*'s second victory.

Those, on the other hand, whose hearts remain filled with hatred for Muslims, as well as for Orthodox Christians, even after *Rūm*'s second victory in the Great War, will be left behind as history proceeds to a grand climax when the true Messiah will return to the world to dispose of the false Messiah.

There would still remain one significant community of Muslims, even after the Great War, who would remain so blind and so brainwashed that they would continue to oppose *Rūm* of the East, and would do all that they can possibly do to prevent the two worlds of believers, *i.e.*, *Rūm* of the East and the world of Islam, from coming closer to each other. They would be those Muslims who identify with the Ottoman Empire and who will still control power in Constantinople even after the Great War.

The Ottoman Empire

When the Ottoman Empire conquered Constantinople in 1453, and the *Ummah* who accepted Jesus عليه السلام as the true Messiah lost their capital city, the Jews and their western Christian allies then consistently struggled for the next 600 years to ensure that control over the city would always remain with those who can prevent an alliance of Muslims with Orthodox Christians.

Their nightmare is that an End-time conquest of the city, as prophesied by Prophet Muhammad صلي الله عليه و سلم would pave the way for precisely such an alliance. It should not be difficult for our readers to realize that when Constantinople is conquered, as prophesied by Prophet Muhammad صلي الله عليه و سلم, Muslims would return the Cathedral of *Hagia Sophia* to the Orthodox Christian world and that such a development would facilitate, if not seal, an End-time alliance between those who follow Prophet Muhammad and those who follow Jesus, the true Messiah عليه السلام.

The additional nightmare is that the consequent loss of control over the Bosphorus from such an End-time conquest of Constantinople, as prophesied by the Prophet, would allow the Orthodox Christian Russian navy freedom of passage through the Bosphorus in times of war, and such a development would have dire strategic implications for the Zionist Judeo-Christian alliance and for its golden calf, *i.e.,* the Zionist State of Israel.

Our readers should now realize that Constantinople can be used either to prevent a Muslim-Orthodox Christian alliance, or make such an alliance possible. Herein is located the tremendously important role that the city is destined to play in the End-Time.

The implication of *Rūm*'s second victory, which Muslims will celebrate, is that it would bring out into the open the great gulf which separates the rightly-guided Muslims from the misguided who continue to oppose *Rūm*. It is at this time that a Muslim army prophesied by Prophet Muhammad صلي الله عليه و سلم would then have to liberate Constantinople in order to liberate the city from Muslims who obstinately persist in opposing *Rūm*.

An Alliance of Muslims and Christians

Prophet Muhammad has prophesied, as only a true Prophet could prophesy, that *Dajjāl* would make his appearance in person as soon as the conquest of Constantinople takes place. Hence the two religious communities who await the return of Jesus, and who both oppose *Dajjāl*, *i.e.*, Muslims and Christians (who observe the Sabbath) would need to join forces to face a common enemy. The End-time conquest of Constantinople would take place for precisely that reason, *i.e.*, to allow them to join forces together to face a common enemy.

The *Qur'ān* has warned that if they do not join forces to resist the *Kuffār*, there would be great distress on earth as well as great corruption and destruction:

وَالَّذينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُن

فِتْنَةٌ فِي الأَرْضِ وَفَسَادٌ كَبِيرٌ

Qur'ān, al-Anfāl, 8:73

> The disbelievers are allies of one another; unless you the believers act likewise by building alliance among yourselves, oppression will reign on earth, and great corruption.

We plan to take up this subject again *Insha' Allah*, in our forthcoming book entitled From Jesus the True Messiah to Dajjāl the false Messiah—a Journey in Islamic Eschatology.

Constantinople remains to this day very dear to the hearts of one part of the Christian world—*i.e.*, the eastern Orthodox Christian world, while the other part of the Christian world, *i.e.*, western Christianity, which made a mysterious alliance with the Jews, has consistently struggled to deny control over the city to the Orthodox Christians so long as they remained Orthodox Christians.

This writer is of the view that the explanation for the Western Christian hostility to Orthodox Christians that is apparent in all matters concerning Constantinople can now be located in another alliance. Western Christians have made an alliance with Jews in the Judeo-Christian Zionist alliance. Orthodox Christians, on the other hand, are destined to make an alliance with Muslims.

When the Ottoman army was poised to attack Constantinople, desperate Christian pleas for peace fell on deaf Ottoman ears. The Noble Qur'ān had ordered:

وَإِن جَنَحُواْ لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Qur'ān, al-Anfāl, 8:61

> But if they incline to peace, incline thou to it as well, and place thy trust in Allah: verily, He alone is all-hearing, all-knowing!

The bogus Ottoman army did not care two peanuts for the Noble *Qur'ān* and its prohibition of waging war on those who sought peace. It was in these desperate circumstances that the Orthodox Christians turned to their western Christian brethren for help to save the city. But Christianity of the West refused to extend any help that would save the city unless the Orthodox Christians renounced their faith and accept the western version of the faith in which, eventually, a man could marry another man and get legally valid marriage certificate.

It was in these miserable circumstances that the Ottoman conquest of Constantinople took place in 1453. What occurred immediately after the conquest was even more miserable. The Ottoman *Sultān* defied the *Qur'ān*

which had placed an obligation on Muslims to protect synagogues, monasteries, churches and *Masājid* (see Qur'ān, al-Hajj, 22:39-41). Instead of protecting Hagia Sophia, as he was obliged to do as a Muslim, he sinfully and shamefully and disgracefully converted it into a *Masjid*.

The conquest of Constantinople prophesied by Prophet Muhammad صلي الله عليه و سلم will occur for precisely this reason—to correct that great wrong which was disgracefully committed by the Ottoman *Sultān* in the name of Islam. When the Muslim army conquers Constantinople *Insha' Allah*, the very first thing that the Muslim Commander would do would be to return *Hagia Sophia* to the Christian world.

The analysis conducted in this book confirms that the conquest of Constantinople prophesied by Prophet Muhammad صلي الله عليه و سلم has not as yet taken place, and that when it does take place it will liberate the city from the control of those Muslims who identify with the Ottoman Empire and who are so thoroughly brainwashed that,despite books like this which explain the subject, they yet cannot understand even the *Qur'ān*.

Allah Most High has commanded those who have faith in Him to wage a mighty *Jihād* with the *Qur'ān* against all those who reject Truth:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا

Qur'ān, al-Furqān, 25:52

> Do not follow the *Kuffār*! Rather, wage a mighty *Jihād* against them with this *Qur'ān*.

That is precisely what we have tried to do in this humble book.

The *Qur'ān* has provided information which allows us to recognize Truth as it pertains to the subject of this book, and our primary purpose when writing on this subject was to turn to the *Qur'ān* so that Truth might be recognized and that falsehood might be exposed. In the process of accomplishing this important task we hope we have brought clarity to the subject in such a way that the implications of the prophesied End-Time conquest of Constantinople can now be understood in a definitive way.

This book turned to the *Qur'ān* to provide substantial evidence supporting an End-time alliance of Orthodox Christians and Muslims. It did so while explaining and interpreting several verses of the *Qur'ān*, and while returning to re-examine End-time prophecies concerning the city of Constantinople that had been buried by history with such sinister thoroughness that they were

completely forgotten by all except the Orthodox Christian.

Had this writer not chosen to pursue a lonely scholarly struggle these last 25 years in a hitherto unknown branch of knowledge called Islamic Eschatology, there seems to belittle doubt that a book like this would never have been written by any Islamic scholar at this time; and so, the troublesome problem to be addressed by the discerning reader is an explanation for the hitherto mysterious absence of eschatology as an independent branch of knowledge in Islamic scholarship.

CHAPTER NINE

And Jesus said: "His name is Ahmad"

There can be no better way to end this book than with a chapter devoted to describing the wondrous bond of love which binds Jesus عليه السلام with Muhammad صلي الله عليه و سلم.

Both the Christian, whose heart is filled with hatred for Muslims, as well as the Muslim, whose heart is filled with hatred for Christians, can benefit from reading this final chapter of *Constantinople in the Qur'ān*. If the hearts of such Christians and Muslims do not change, if they do not get that hatred out of their hearts, they will both be left behind as history moves to a conclusion which will witness Christians becoming closest to Muslims in love and affection (see Qur'ān al-Māidah, 5:82).

We have pointed out previously that the revealed scriptures sometimes express themselves in ways which cannot be understood unless interpreted, and that only the Lord-God Himself can confirm whether or not an interpretation of His sacred word is valid or invalid.

We have offered in this book our interpretation of several such verses of the blessed *Qur'ān*—but none can surpass the exquisite Divine tenderness and wisdom on display in the subject to which we now turn.

Allah Most High has addressed Prophet Muhammad صلي الله عليه و سلم in the *Qur'ān* in several different ways. For example He has addressed him as his *'Abd, i.e.,* servant or slave, *Rasūl*, *i.e.*, Messenger, *Nabi, i.e.,* Prophet, *etc*.; but on four occasions in the *Qur'ān* Allah Most High has addressed the Prophet by the name, 'Muhammad', thus recognizing that his proper name is, indeed, Muhammad:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ ...

Qur'ān, Ale 'Imran, 3:144

Muhammad is no more than just a Messenger of Allah Most High ...

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ...

Qur'ān, al-Ahzāb, 33:40

And Muhammad has no son ...

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى
مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ

بَالَهُمْ

Qur'ān, Muhammad, 47:2

Those who have attained to faith and do righteous deeds, and have come to believe in what has been bestowed from on high on Muhammad—for it is the truth from their Sustainer—[shall attain to Allah's Grace:] He will efface their [past] bad deeds, and will set their hearts at rest.

مُّحَمَّدٌ رَّسُولُ اللَّهِ...

Qur'ān, al-Fath, 48:29

Muhammad is the Messenger of Allah …

The above four verses of the *Qur'ān* inform us very clearly and with no ambiguity whatsoever that the name of the Prophet (*i.e.,* to whom the *Qur'ān* was revealed), as confirmed by Allah Most High Himself, is 'Muhammad' صلي الله عليه و سلم.

It is therefore astonishing to say the least, that Jesus عليه السلام should declare his name to be other than 'Muhammad'. Here is the astonishing verse of the *Qur'ān* in which Jesus عليه السلام makes that declaration:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ
اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا

بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءهُم
بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

Qur'ān, al-Saff, 61:6

> And Jesus, the son of Mary, said: "O Israelite people! Behold, I am the Messenger of Allah sent unto you, [sent] to confirm the truth of whatever there still remains of the Torah, and to give [you] the glad tiding of a Messenger of Allah who shall come after me, whose name shall be Ahmad …"

The correct explanation of the above is that when Jesus gave the name 'Ahmad', he was referring to 'Muhammad'. The question which now remains to be answered is why did Jesus give him a name other than the name confirmed by Allah Most High? Why Ahmad, and why not Muhammad?

Our interpretation, which answers this question, is that intense love for Prophet Muhammad صلي الله عليه و سلم caused Jesus عليه السلام to give him a *special* name which was other than his formal name. When people have great love for each other they always seek a special name through which they can give expression to that love. This is quite common when parents express their love for their children.

Hence we are confident that when Jesus عليه السلام returns to this world, whenever he refers to Prophet Muhammad صلي الله عليه و سلم he would always use the special name of love, *i.e.,* 'Ahmad', rather than the formal name of 'Muhammad'.

We may also remind our gentle readers that Prophet Muhammad صلي الله عليه و سلم prophesied, as only a true Prophet of the Lord-God can prophecy, that Jesus عليه السلام would eventually die, as all before him died, and that he would then be buried next to Prophet Muhammad in the Arabian city of Yathrib (now known as *Madīna*):

... وَعِيسَى ابْنِ مَرْيَمَ يُدْفَنُ مَعَهُ ...

Jām'i al-Tirmīdhī

It should not now be difficult for the discerning reader to recognize the Divine message that has come from the above. If this is the extent of the love which binds Jesus عليه السلام with Muhammad صلي الله عليه و سلم, then it follows that the followers of both Jesus عليه السلام and Muhammad صلي الله عليه و سلم are destined to draw closer to each other in friendship, in love, and eventually in an alliance with which to confront the enemies of both of them.

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